SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

SOCRATES' DEFENSE OF PHILOSOPHY.

WHEREVER I find gems of truth, I can not rest till I distribute them among others who will love their beauty with me; for it is a peculiarity of all truly human wealth, that the legitimate mode of increasing one's possessions is simply by giving them wisely away. In all true riches, he who would save his life will assuredly lose it. Let us note how this heathen diamond illuminates the gross darkness of a *practically* infidel Christendom. How the aspiring soul throbs responsive to the noble fire burning in these sentences of Socrates! Contrast *his* Christianity with the practical results of the dogmas of the "vicarious atonement," and that men are saved from the just punishment of their every violation of God's law merely by faith in the merits of Christ—as if escape from a perfectly just punishment was a divine good! How pallid, putrid and offensive to all healthy nostrils of gods and men is our usual, formal, corpse-like church-manliness, when compared with the vitality and true manhood of this old pagan's soul! Christianity a mode to escape from the just consequences of our evil deeds, and from the anger of God! The true Church a method of placating God's anger instead of enabling men to rid themselves of all infernalities, and to become divine men by living true, manly, divine lives! How evident that devil-worship is by no means confined even now to Africa and the Feejee Islands! Hear the chant of "the divine Plato;" but first, and as a noble and fitting prelude to this "Defence of Philosophy," listen to the clarion notes of England's indignant bard:

> "The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in Nature that is ours;
> We have given our hearts away, a sordid boon!
> This sea that bares her bosom to the moon;
> The winds that will be howling at all hours,
> And are upgathered now like sleeping flowers;
> For this, for everything, we are out of tune;
> It moves us not. Great God! I'd rather be
> A Pagan suckled in a creed outworn;
> So might I, standing on this pleasant lea,
> Have glimpses that would make me less forlorn;
> Have sight of Proteus rising from the sea;
> Or hear old Triton blow his wreathed horn."

Now for this older paean to philosophy:

"SOCRATES. Let us speak, then, as we ought, since it is agreeable to you, about the chiefs; for why should any one speak of those who spend their time in philosophy to but little purpose? These, then, from early youth do not know the way to the forum, nor where the law-court, a senate-house, or any other public place of assemblage in the city, is situated; and they neither see nor hear laws or decrees proclaimed or written. And canvassing of partizans for magistracies, and meetings, and banquets, and revelry with flute-players, they never think of, even in a dream. Whether any one in a city is well or ill-born, or what evil has befallen any one from his ancestors, whether men or women, is as little known to him as how many measures of water are in the sea, as the saying is. And he does not know that he is ignorant of all this; for he does not keep aloof from them for vanity's sake, but in reality his body only is situated and dwells in the city; but his soul, considering all these things as trifling and of no consequence, holds them in contempt, and is borne everywhere, according to the expression of Pindar, measuring things beneath the earth and upon its surface, contemplating the stars in heaven above, and searching thoroughly into the entire nature of everything in the universe, and not stooping to anything that is near."

"THEODORUS. What mean you by this, Socrates?"

"SOC. Just, Theodorus, as a smart and witty Thracian servant-girl is related to have joked Thales when, contemplating the stars and looking upward, he fell into a well—that he was anxious to know what was going on in heaven but forgot to notice what was before him and at his feet. The same joke is applicable to all who devote themselves to philosophy; for, in reality, such a one is ignorant about his near neighbor, not only what he is doing, but almost whether he is a man or some other animal. But *what man is*, and what such a nature ought to do, or suffer beyond others, he inquires and takes pains to investigate. Therefore, my friend, a man of this kind, dealing friendly with each person, or publicly, as I said at the outset, when he is compelled in a court of justice or anywhere else, to speak about things at his feet and before his view, affords laughter not only to Thracian damsels, but to the rest of the crowd, by falling into wells and all kinds of perplexities through inexperience, and his strange awkwardness gives him a character of stupidity. For when he is reviled he has nothing personal to retort upon any one, as he does not know any evil of any one from not having troubled himself about such matters; therefore, not having anything to say, he appears to be ridiculous; and when he hears others praise and boast of themselves, being seen to laugh not feignedly but really, he is considered to be a simpleton. For when encomiums are passed on a tyrant or king, he thinks that he hears a herdsman, a swine-herd for instance, or a shepherd, or a cow-keeper pronounced happy for milking abundantly; but he thinks that they feed and milk an animal that is more hard to manage and more cunning than the other do; and that such a one must necessarily, from their occupation, be not at all less rustic and uneducated than herdsmen, being shut up within walls as in a mountain pen. But when he hears that any one who possesses ten thousand acres of land, or even more, is possessed of vast property, it appears to him very trifling, as he has been accustomed to survey the whole earth. And when they extol nobility of birth, accounting any one noble from being able to show *seven rich ancestors*, he thinks that this praise proceeds from men of dull minds, and who look at trifles, being unable through want of education, to look at the succession of ages and compute that every man has had innumerable myriads of grandsires and ancestors, amongst whom there must have been an innumerable multitude of rich and poor, kings and slaves, barbarians and Greeks; but when they pride themselves on a catalogue of five-and-twenty ancestors, and refer their origin to Hercules, son of Amphitryon, it appears to him absurd from its littleness; and he laughs at their being unable to compute, and so rid themselves of the vaunting of a silly mind, that the five-and-twentieth ancestor from Amphitryon, and the fiftieth from him, was such as fortune happened to make him. In all these things, therefore, such a man is ridiculed by the multitude, partly from bearing himself haughtily, as it seems, and partly from not knowing what is at his feet, and being on all occasions embarrassed."

"THEO. You say exactly what takes place, Socrates."

"SOC. But when he is able, my friend, to *draw any one upwards*, or any one is willing to *learn* those questions, of 'What injury do I do you?' or 'What injury do you do me?' for the consideration of justice and injustice themselves, what each of them is, and in what respect they differ from all other things, or from each other, or the inquiry 'Whether a king is happy,' and again he who possesses abundance of gold, for the consideration of royalty and human happiness and misery in general; what they both are, and in what way it is proper for the nature of man to seek the one and shun the other; when, therefore, it is requisite for that little-minded, sharp and pettifogging fellow to give an account of all these things, he then shows the opposite side of the picture; becoming dizzy through being suspended aloft and looking so high up, from want of use, and becoming stupified, and perplexed, and stammering, he does not, indeed, afford laughter to Thracian damsels or any other uneducated person, (for they do not perceive anything,) but to all who have been brought up otherwise than as slaves. This, then, is the character of each of them, Theodorus—the one, that of him who is truly brought up in liberty and leisure, whom you call a philosopher, to whom it is no disgrace to be thought simple and good for nothing, when he has to attend to servile affairs, for instance, that he does not know how to pack and tie up luggage, or season viands, or make flattering speeches; the other, that of him who is able to perform all such offices dexterously and quickly, but knows not how to gather up his cloak with his right hand like a well-bred person, not perceiving harmony of language to celebrate the life of gods and happy men, such as it really is."

"THEO. If, Socrates, you could persuade all men of what you say, as you have me, there would be more peace and less evil among men."

"SOC. But it is not possible, Theodorus, that evil should be destroyed; for it is necessary that there should be always something contrary to good; nor can it be seated among the gods, but of necessity moves round this mortal nature and this region. Wherefore, we ought to endeavor to fly hence thither as quickly as possible. *But this flight consists in resembling God as much as possible, and this resemblance is the* BECOMING JUST AND HOLY WITH WISDOM. But, my excellent friend, it is not very easy to persuade men, that not that for which most men say we ought to flee from vice, and pursue virtue, ought he to study the one and not the other, namely, that a man may not seem to be vicious, but may seem to be good; for these are, as the saying is, the drivelings of old women, as it appears to me. But let us describe the truth as follows. God is never in any respect unjust, but as just as possible, and there is not anything that resembles him more than the man amongst us who has likewise become as just as possible. *And on this depends the true excellence of a man, and his nothingness and worthlessness.* For the knowledge (personal experience) of this is wisdom and true virtue (manhood), but the not knowing it is manifest ignorance and vice, but all other seeming excellences and wisdoms, when they are found in political government, are abject, but in arts sordid. It is therefore by far the best not to allow him who acts unjustly, and who speaks or acts impiously, to excel by reason of his wickedness; for they delight in this reproach, and think they hear that they are not valueless, mere burdens on the earth, but men such as they ought to be who will be safe in a city. The truth, therefore, must be spoken, that they are so much the more what they think they are not, from not thinking that they are such. For they are ignorant of the punishment of injustice, of which they ought to be least of all ignorant: for it does not consist in what they imagine, stripes and death, (fire and brimstone, or stings of conscience) which they sometimes suffer who do not commit injustice (so as to love it,) but in that which it is impossible to avoid."

"THEO. What do you mean?"

"SOC. Since, my friend, there are two models in the nature of things, one divine and most blessed, the other ungodly and most miserable, they, not perceiving that this is the case, through stupidity and extreme folly, unknown to themselves, become similar to the one by unjust actions, and dissimilar to the other. WHEREFORE THEY ARE PUNISHED, BY LEADING (AND LOVING) A LIFE SUITED TO THAT TO WHICH THEY ARE ASSIMILATED. But if he should tell them, that unless they abandon this excellence, that place which is free from all evil will not receive them when dead, but here they will always lead a life resembling themselves, and there will associate with evil—these things, as being altogether shrewd and crafty, they will listen to as the extravagances of foolish men."—*Plato's Theaetetus.*

Here are a few more "golden words:" "Death itself no one fears, who is not altogether irrational and cowardly, but he does fear to commit injustice; for to go to Hades with a soul full of crimes is the worst of all evils." "Death, as it appears to me, is nothing else than the separation of two things, the soul and body, from each other. But when they are separated from each other, each of them possesses the same habit the man had before,—the body its *own nature*, culture and affections, all distinct, so that if any one's body, while living, was large by nature, or food or both, his corpse when he is dead is also large," etc. "Again, if any one has been well whipped, and while living had scars in his body, the vestiges of blows, either from scourges or other wounds, his dead body also is seen to retain the same marks. And if the limbs of any one were broken or distorted while he lived, these same defects are distinct when he is dead. In a word, of whatever character any one has made his body to be, while living, such will it distinctly be, entirely or for the most part, for a certain time after he is dead. The same thing, too, Callicles, appears to me to happen with regard to the soul; all things are distinctly manifest in the soul after it is divested of body, as well its natural disposition, as the affections which the man has acquired in his soul, from his various pursuits. When, therefore, they come to the judge, those from Asia to Rhadamanthus, Rhadamanthus, having made them stand before him, examines the soul of each, not knowing whose it is, but often meeting with the soul of the great king, or of some other king or potentate, he sees nothing sound in the soul, but finds it thoroughly marked with scourges and full of scars, through perjuries and injustice, which the actions of each has imprinted on his soul, and he finds all things distorted through falsehood and arrogance, and nothing upright, in consequence of its having been nurtured without truth; he also sees the soul full of disproportion and baseness through power, luxury, wantonness and intemperate conduct. On seeing it, he forthwith sends it ignominiously to prison, where on its arrival it will undergo the punishment it deserves. But the purpose is that every one who is punished, if he is rightly punished by another, should either become better, and be benefitted by it, or should be an example to others, that they, beholding his sufferings, may be made better through fear. But those that are benefited, at the same time that they suffer punishment both from gods and men, are such as have been guilty of curable offences; their benefit, however, both here and in Hades, (world of Spirits) accrues to them through means of pain and torments; for it is not possible to be freed from injustice by any other surgery. But those who have committed the most extreme injustice, and have become incurable through such crimes, serve as examples to others, and these are not benefited at all, as being incurable; but others are benefited by beholding them suffering forever the greatest, most bitter, and most dreadful punishments for their sins, being suspended in the prison of Hades altogether as examples—a spectacle and warning to the unjust men who are constantly arriving." . . . "As I said, then, when Rhadamanthus has got any such person in his power, he knows nothing else about him, neither who he is, nor who are his parents, but only that he is wicked; and on discovering this, he sends him away to Tartarus, signifying at the same time whether he appears curable or incurable; but he arriving thither suffers according to his deserts. (No vicarious suffering for sin.) Sometimes, Rhadamanthus beholding another soul that has passed through life piously and with truth, whether it be of some private man, or any other, but I say, Callicles, especially of a philosopher, who has attended to his own affairs, he is delighted, and sends him to the isles of the blessed. Æacus too does the very same things. And each of them passes sentence, holding a rod in his hand (power of Truth judging). But Minos sits apart, looking on, and is the only one that has a golden scepter, as the Ulysses of Homer says he saw him "bearing a golden scepter, and administering justice to the dead." I, therefore, Callicles, am persuaded by these accounts, and consider how I may exhibit my soul before the judge in the most healthy condition. Wherefore, disregarding the honors that most men value, and looking to the truth, I shall endeavor in reality to live as virtuously as I can, and, when I die, to die so. And I invite all other men, to the utmost of my power, and you too, I in turn *invite to this life and this contest, which I affirm surpasses all contests here*, and I upbraid you because you will not be able to assist yourself when you will have to undergo the sentence and judgment which I have just now mentioned; but when you shall come before the judge, the son of Ægina, and when he shall seize you, and bring you before his tribunal, you will then gape and become dizzy, no less than I would have, and perhaps some one will strike you ignominiously on the face, and treat you with every species of contumely. (Callicles had before reproached Socrates that if he should be summoned before the court, and smitten on the face, and subjected to many other indignities, he, from his inexperience of the art of pleading, etc., would not know how to defend himself from these insults.)

Perhaps, however, these things appear to you to be like an old woman's fable, and you accordingly dispise them. And it would not be at all wonderful that we should despise them if on investigation we could find any thing better and more true than these. (How gladly would this *great* soul have sat at the feet of the divine Man of Galilee, "who spake as man never spake," and thus have received "better things.") But now you see that you three who are the wisest of the Greeks of this day, you, Palus, and Gorgias, are unable to prove that we ought to live any other life than such as appears to be advantageous hereafter, but among so many arguments, while others have been refuted, this alone remains unshaken, that *we ought to beware of committing injustice rather than of being injured*, and that, above all, a man ought to study *not to appear* good, but *to be so*, both privately and publicly; and that, if any one is in any respect wicked, (diseased or depraved in soul) *he should be punished, and that this is the next good to the being just, to become so*, and to submit to the punishment one deserves; and that all flattery, whether of one's self ("prophesying smooth things,") or of others, whether of few or many, must be avoided; and that the art of pleading, (Rhetoric) and every other action, is always to be employed *with a view to what is truth.*

"Be persuaded, then, by me, and follow me to that place, by going to which you will be happy, both living and after you are dead, as your own argument proves. And suffer any one to despise you as senseless, and to treat you with contumely, if he pleases, and, by Jupiter, do you cheerfully let him strike that ignominious blow; *for you will suffer nothing dreadful if you are in* REALITY *upright* and *good*, and devoted to the practice of good" (not faith in another person's true manhood).—*Plato's Gorgias.*

Before we dismiss you, let us all heartily breathe this prayer of Socrates, and it would do us no harm to repeat it more than this once: "O BELOVED PAN, AND ALL YE OTHER GODS OF THIS PLACE, GRANT ME TO BECOME BEAUTIFUL IN THE INNER MAN, AND THAT WHATEVER OUTER THINGS I HAVE MAY BE AT PEACE (AT ONE) WITH THOSE WITHIN. MAY I DEEM THE WISE MAN RICH, AND MAY I HAVE SUCH A PORTION OF GOLD AS NONE BUT A PRUDENT MAN CAN EITHER BEAR OR EMPLOY."—*Plato's Phædrus.*

C. H. C.

PROF. HARE AND HIS CRITICS.

GENTLEMEN:—Professor Hare and the Spiritualists cannot certainly be accused of hiding their light under a bushel, unless indeed it is a bushel of words, of which they certainly give good measure.

This subject of "Spiritualism" has only one light to be truly viewed in, viz. "Judgment." Personally, it is a judgment on those who embrace it; for their infidelity, in a more plural sense, it is a judgment on the Christian church, and especially the Church's ministers; on them for their faithlessness in "preaching Christ;" on it, for its superstitious theory, and on both for leaving the God of the Bible, and following after strange gods.

The believers in this modern revelation are, almost without an exception, from the ranks of skeptics. Men who have refused the old Bible, because its story of the creation, the flood, etc., is inconsistent with the truths of geology; because its heroes are not held up as godlike, and because its histories are those of men who were, as men now are, "desperately wicked"—who refuse the New Testament because it is not true; because different men tell the same story in different languages; because the miracles are impossible; because it is impossible to prove that such a man as Christ ever walked the earth; men who are willing to wager five thousand dollars that this last cannot be proved. These are the men whom you will find hunting for Kidd's buried treasure, at the instance of a dreaming girl, spending their fortune any time in the vain pursuit. These are the men whom you will find hurrying over the country in search of Coon's Cabin and Davenport's Halls; who will consent to be shut up in dark rooms, and hear horrible discords and heavenly strains, from untuned guitars, tin horns, and kettle drums, who will gaze with wonder on a phosphorized hand, and have a thrill of ecstatic joy of the feel of the same cold, clammy member. These men are not to be deceived. They have studied nature and know her laws. They are chemists and scientific apostles. They can tell you how the sparrows are fed, and the lillies are clothed; and they know that such things can not be except by Spirits from another sphere. And so it ever has been from the days of Saul, when he consulted the Witch of Endor; and Solomon, the *wise*, when he took to enchantment, until now, "a little learning makes them mad." * * *

But can anything be imagined more ludicrous than to see a man, hard featured and sober-faced, seeking for facts by the light of a medium—jeering at the revelations and miracles of Christ, and accepting those of Andrew Jackson Davis—ranking Isaiah and Paul as fanatics and enthusiasts, and worshiping the Coon family as revelators of Divine truth? Failing to get any reliable information of what is transpiring in the next room, the next street, the next town, or of what has transpired weeks ago in Europe, or on board the steamer Pacific—and yet with all imaginable gravity, giving an account of the doings of the Spirits in the future world, and describing that sphere more exactly than they can describe a town in Japan. * * *

The ministers are to blame, in a great measure, that this judgment has come upon us.

They have the Bible placed in their hands, and their people are pining for heavenly food; they prefer either to preach their creed, or their philosophy; they read the sacred Scriptures and they take a text from them, and amuse themselves with piling on the agony, or handsomely turning the periods. A book that was written thousands of years ago, and translated into our tongue hundreds of years ago, certainly needs no explanation, and the knowledge of its true meaning should be diligently sought after. Such a wonderful book, no matter how often you read it, from lisping childhood to hoary old age, is always new, and always instructive. Surely has deep learning to be gathered from it, and imparted, and yet it is used but as furnishing mottoes for an essay, to bolster up this creed, prove that philosophy, and uphold certain theories. No wonder, then, that such men as Prof. Hare should be unbelievers. They are not unbelievers in the Bible, for they know it not; but they are unbelievers in the theories of its expounders, and so, in fact, is all Christendom in its heart. How many men and women, think you, in this goodly city, believe in their heart the creeds whose name they worship under, in their *uttermost* sense—for instance, "infant damnation." They all, of whatever creed, believe in the Bible and the God of the Bible, and theorize on their articles of faith.

The truth of the matter is, there is a great deal of Paganism in the Christian world. Zoroaster and the Magian Philosophers are fathers to many of our theories—and it is by these Pagan notions that such men as Professor Hare make good their assaults against Christianity. But the whole force of both of the Professor's letters, published in these columns; it is not against any descriptions that Christ, the Prophets or the Apostles gave of Heaven or Hell; for they gave none; but it is against the Pagan notions and theories of some expounders of the Gospel. The *Parable* of the Rich Man and Lazarus is typical in, and against it, and it only, are his thunders directed; a tableau not even original with Christ, but used to point a lesson and administer a reproof. This parable is frequently read and preached from, but never explained, and why is it, oh ye ministers of God, that you allow your people to be so ignorant, that an assault like this is irresistible? Why is it that you do not preach to your flock, that they can give a reason for the faith that is within them? Why is it, that when the enemy, infidelity, is always active, pointing out discrepancies, contradictions, inconsistencies, etc., that you set so idly by, and spread not your light over the sacred pages? Why is it, that one copy of Paine or Volney will make more infidels than a thousand sermons will bring back? Ignorance, is the only answer; ignorance of the people under your charge. Give your people light. *Expound the Scriptures*, and they will live in the faith that can not be shaken. No matter where that exposition leads, if it is within the leaves of that Holy Bible. It is Truth, and it is the truth only that maketh free.

When Prof. Hare finds a description, or anything approaching a description of Heaven or Hell in God's book, it is time to attend to him and his seven-story heavens; but until then, "Be not wise above that is written."

This old Bible has come down to us through all sorts of perils and dangers, secret and open—it has passed through councils and commotions—it has been buried up in the dark ages—and has been mystified by learning, by enthusiasm, and by ignorance, but it still stands like a fountain of living water, giving drink and fully satisfying all who seek. Like a beacon on a high hill, giving light to all who will take it—its light being utter darkness when put under the basket of theories and imaginings—its water, gall and wormwood, when turned away from its fountain, and utter confusion to those who would trim, change and alter it. Such, we trust, hope and believe it ever will be—and have no fear that the muttering of such witches as Prof. Hare calls up will ever speak it; but "Watchman, to your stations."

—*Philadelphia Daily Morning Times.*

PROF. HARE'S REPLY TO "COSMOS."

By misapprehending, if not misrepresenting, the grounds upon which Spiritualists rest their belief, Cosmos shows an utter incompetency, if not indisposition, to do them justice.

It is to be inferred that this author is ignorant of the communications published by me in the *Daily Times*, in October last, agreeably to which four persons in this city were actuated by me, while at Cape Island, through a Spirit-messenger; and likewise some lines in French were translated while unseen by me or the assisting medium who did not understand French, no other mortal being present.

Had Cosmos read in my work, the narrative of observations which led to my conversion, he would have found that they were *not*, as he pretends, made in darkened rooms. The absence of light has been requisite only in the case of few phenomena, which have had no efficacy in converting the great mass of Spiritualists. I conceive the following manifestation, which I witnessed in broad noon-day, as of vastly more importance than those associated with darkness, which are made the subject of derision by this believer in all scriptural prodigies.

On Tuesday morning, the 26th of February, in bright meridian daylight, I saw a youthful girl sitting near an ordinary table without any contact therewith, yet the table moved with activity over and over again. Subsequently, while I was sitting on the table, my feet not touching the floor, and no other mortal in contact therewith, it jumped so as to beat time to a tune. An intelligent interchange of ideas was subsequently effected by rapping through the alphabet, and a rational request communicated *without* any mortal touching the table.

If Cosmos will go to No. 2 Hibberd-street, Girard Avenue, between Eleventh and Twelfth-streets, Philadelphia, he may judge for himself. Although professedly an advocate of the gospel, Cosmos seems to admit that it is very far from being the "word of God;" and thus becomes amenable to the charge of "blasphemy" and "infidelity" no less than myself. He concurs with me in discrediting the subterranean association, by Josephus, of Heaven and Hell, with an intervening lake of unquenchable fire, although this idea is sanctioned by Christ in the story of Lazarus and Dives. He sets aside the opinion of the orthodox Parson Harbaugh, that the portraiture of the learned Hebrew correctly represents the manner in which human souls were believed to exist after death by the Hebrew Pharisees.

It is advanced by this champion of the Bible, that disbelief in that object of idolatrous sectarian worship is induced by repugnance to the human wickedness, with the history of which it abounds; whereas, *actually*, it is discredited, not because it narrates the actions of wicked men, but on account of its representing such men as the especial favorites of Jehovah, who is described as tolerating, if not authorising, their wicked acts; meanwhile ordaining their Pagan neighbors to be extirpated like reptiles. Moreover, all who defend their Heavenly Father from such misrepresentations, are by the editorial police of sectarian tyranny, to be calumniated as infidels and blasphemers.

Cosmos deals in allegations unsupported by facts or arguments, and which are manifestly the offspring of a weak mind, confused and narrowed by conflicting educational impressions. The confession that "*One page of Paine or Voltaire will convert more to infidelity than a hundred sermons will bring back*," is explained by the fact that there are no better materials out of which to make such sermons than those which Cosmos employs.

Having passed over unnoticed the facts upon which Spiritualism mainly rests its claims for belief, Cosmos attributes my disbelief of the Bible to my ignorance of that object of his adoration. Yet a "Holy Bible" was the first book which I owned

when a child—became my school-book at eight years of age, and it was from my early acquaintance therewith, that my mistrust of the divinity of its origin arose. The exposure of his wife successively to the pleasure of two kings by Abraham, the turning of his son and his son's mother out of doors to starve in the wilderness, his pleading the authority of Jehovah for the extirpation of neighboring nations, the fraudulent conduct of Jacob to his father and brother, the heartless sale of Joseph, swindling the Egyptians of their ornaments, the massacre of the Midianites, only excepting their virgins, reserved for the embraces of the blood-stained butchers of their kindred, the assassination of the worshipers of the Golden Calf, the vindictive slaughter of the Amalekites, the absurdity of the bestowal of the Divine preference on barbarians capable of such atrocities—rendered it impossible that I should have any confidence in a book which, while recording such crimes, represents their perpetrators as the especial favorites of an all-good Deity.*

Latterly, however, it has struck me as manifestly absurd that an omnipotent and prescient Being should subject his creatures to probation, to find out those traits which, by the premises, he must know as well before resorting to that process as he can know afterward.

Then how could a serpent speak or reason? Could any animal that did reason and speak belong to the genus serpens, and if it could not have been of that genus, how could a serpent be answerable for its acts? Admitting it were a serpent, how could serpents as yet unborn be responsible for the acts of one of their progenitors? Nothing can be more unjust than that serpents should be insulated, because, according to Milton, Satan chose the form of one of their kind as a disguise. But if punishment were justifiable, wherefore condemn them to crawl on their bellies, when they could move in that way only, independently of the sentence? In any other view of the question was it consistent with the precepts of Christ to ordain an endless warfare between the race of serpents and that of man?

According to Warburton, a distinguished English prelate, and Whately, Archbishop of Dublin, in the Pentateuch there is no promise of immortality, no information respecting a future state of rewards and punishments.† Agreeably to the Decalogue, we are to honor our parents, that our days may be long in the *land*, not that they may forever endure in the *world to come*.

It is undeniable, as I conceive, that Moses was a worldly-minded materialist, and died without any hope of heaven, cruelly ordering the massacre of every conquered Pagan. Not a pagan was to be allowed to breathe, not even a sucking babe. His advice was followed by the Emperor Theodosius in the massacre of every pagan that breathed in a city of the Roman Empire.

But according to the account which the Bible gives of itself, in the reign of King Josiah, 810 years after the time of David, there was no copy of this "inspired" work extant in Judea; so that its precepts were neglected to an extent deemed to be so flagitious as to call for the most severe punishment; when accidentally a copy was found by the priest Hilkiah, at the bottom of a chest in the temple, and by him sent to be read to King Josiah.

In my work on Spiritualism additional reasons are advanced for disbelief of Scripture, founded on the insignificance of this globe as compared with the universe, to which it is in size less than a globule of water to the ocean, and that consequently the idea that a nation so insignificant as the Israelites would have occupied the especial attention of the Deity is absurd in the extreme. The attention of that wonderful being must be divided among a hundred millions of solar systems, and probably more than five hundred millions of planets, each upon an average having as many inhabitants as there are upon this globe.‡

* Genesis 6, 12, 20, 21, 27, 37, 15; Exodus 11, 32; 1st Samuel, 15.

† See Warburton's Works, first volume, in the Philadelphia Library, and Archbishop Whately on the Future State, published lately by Lindsay and Blackiston.

‡ See Spiritualism Scientifically Demonstrated, page 261, paragraph 1309, and those which follow.

USE AND TRUTH OF SPIRITUALISM.

WYNDHAM, CONN., *March* 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—Those who oppose Spiritualism, say that the Spirits tell us nothing of any practical value. In charity to those who make this absurd statement, we are bound to believe they have never examined the subject, and that they know nothing about it. The writer of this, some few years ago, lost a young child just as a gleam of intelligence began to manifest itself. What became of this child? Science refused to answer. What said the minister of the Gospel who attended the funeral of that child? I recollect well what he said; it was that we had no warrant in the Bible for believing in the salvation of infants, unless they were baptized, that being a condition of salvation. Here, then, is all the consolation proffered by Science so called, and the Gospel so termed, in this case.

A few years pass, and the mother of this child is called to follow. Who now has "minister to the wants of the bereaved mind?" Science says, each part of the human organization returns to the original elements of which it was composed. This being the case, spirit, as well as earth, would return to its original state of unconscious being, and the parting at death would be final. The Gospel, although it teaches a future life, leaves it in such obscurity that it fails to supply that food which the soul of man craves.

But does Spiritualism supply the want which the others fail to meet? I can answer from my own personal experience, that it does. My infant which was doomed by the minister of the Gospel to suffer in hell evermore, is restored to me, not an infant, but a youthful Spirit, progressing to happy manhood. My ever-blessed wife, who was lost to me a brief period under the dark shadows of Science and Religion, has, under the new dispensation, come again, and rests again on my bosom, as of old, and I am daily sensible of her presence. Is this nothing of practical value, O ye heartless ones? is it nothing to know the state of your infants after death, when so large a portion of the human family die in infancy? Is it nothing to the priesthood to know the future state of the soul, when they try to preach about the retribution of eternity every Sunday? It would seem that ministers should be the first to investigate a subject so intimately connected with their profession, and thus benefit mankind by substituting knowledge for faith.

A REMARKABLE TEST.—A young lady of Willimantic, Conn., while amusing herself with a little sister of hers, some few weeks since, was surprised by the table moving from the side of the room, up to her seat. She instantly arose and moved it to its place; but as soon as she was seated, it moved up to her again. She was somewhat frightened and moved it back, saying, don't move again until mother comes, (her mother at the time being out of the room.) Sure enough the table did not presently move again, but as soon as her mother stepped into the room it moved as before. The lady is developed as a writing medium, and some remarkable tests have been given through her hand, which if desired, will be noticed hereafter. This, among many other facts which have been made public, settles the question that matter can be moved, and is moved, without contact of hands, or "nicely contrived horse-hairs," and even against the will of the medium—thereby upsetting Mahan, together with all other similar theorists. W. P. GATES.

THE SPIRITUALISTS.—This much we are bound in candor to say of the Spiritualists—and we say it very willingly—at their public meetings they invite and allow opposition to their views. No other Christians or religious people exhibit this liberality and fairness, and its manifestation by the Spiritualists is greatly in their favor. They have repeatedly allowed us the privilege of opposing their doctrines, and we thank them for their freedom and courtesy. In this respect, at least, they set a good example, and one that is worthy of imitation by all Christians, and by some too who are not.—*Investigator.*

IT is an old and true saying, that Divinity is omnipresent and omnipotent. Of course it is in all human climates, however cold, gross, rocky, marshy, or barren; and it will *fructify* them in due time. It is seldom seen in the acorn.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 22, 1856.

MYSTERY AND BEAUTY OF THE INNER LIFE.

A LOW, sweet voice within me is saying, WRITE. I obey its promptings, but should the curious reader desire to know what Spirit inspires me to-night, I can only say that no name is given, and names can add nothing to the significance of ideas.

Life is not all a mere farce or a vain delusion woven in sleep of such materials as dreams are made of, and from which we awake with a feeling of disgust, or at best without any distinct idea of what we are or to what issues life is tending. When first we are made to realize that human nature has divine powers of thought and action, that human affections and relations are immortal, that our consciousness is the "Book of Life" wherein the recording Angel traces every impression that Time and all objects make on the senses and the soul, then, indeed, does our existence become a stupendous fact whose full import God alone can comprehend and eternity suffice to explain. It is a pleasing or a terrible reflection—as life has been true or false—that every thought, and word, and deed is registered, and that we can obliterate nothing from the record. We may improve from day to day according to the great progressive law of the universe, but no one can blot out the mystical hand-writing or go back to embellish the record of the Past. That is sealed up and preserved in the archives of that world where all things are imperishable.

I would trace those lines with care, for they are everlasting. Down there in the unexplored depths of our inmost are great volumes which no eye hath looked upon or shall see unless its possessor holds the golden keys of Paradise. To all the world beside they are sealed books, and only a loving Angel can break those seals and disclose the contents. No mortal may reveal the secrets of the Inner Life, and unveil the glorious forms that recline in celestial bowers or lave in the crystal waters. Away from human observation they lightly come and go—beautiful as the morning light and noiseless as the evening shades appear—come in the clear noontide glory or descend from the Starland to consecrate the midnight hour to silence and repose. They haunt the soul's paradisiacal gardens, and softly as delicate perfumes and melodious sounds move along the avenues of sense, they glide away through the love-lighted arcades and are lost to the vision of mortals.

There are thoughts too mighty for expression and feelings too deep for utterance. Even the attempt to represent them by outward forms and sounds were as vain as an effort to convert the soul itself into the elements or parts of speech. Such thoughts and emotions must remain in the great unwritten yet lucid and sublime language of the Spirit, and no presumptuous mortal shall tempt the curious by offering a translation to the world. Sometimes the powers of Heaven-inspired thought and feeling entrance the soul with their ineffable tenderness, and anon, they cause it to tremble—not with apprehension—at the revelations of their strength and majesty. All who are deeply versed in the great, solemn yet beautiful mysteries of the soul-life have experienced all this, and more than language can describe. Privileged to retire, almost at pleasure from the outer world, and to enter through the sun-lighted portals into the vast realm of Day, they receive constant illumination. The shadows of celestial forms and divine ideas are gathered around the Spirit like soft transparent mantles. While I write familiar forms walk before me clothed in soft splendors; they touch me, and I am thrilled with inexpressible delight; they smile serenely, and suns and stars rise in the Soul; where they breathe immortal flowers bloom by the river of life, while every thought is a scintillation of divine love, and every emotion an angel's melody.

This is a haunted chamber! Mysterious powers are here to spiritualize my thoughts and affections. They search out the very springs of being, and wake strange echoes in the unsearchable depths to which reason can not go. They revive the most sacred memories and kindle immortal fires on deserted altars; they warm the heart, enlighten the understanding and beautify the life. They give us a mysterious consciousness of the latent yet illimitable powers of human nature, at the same time they open channels and reveal sources of the highest inspiration and the purest joy. My whole being is pervaded by their influence so that I am scarcely myself, and yet I am more truly myself than ever before, because all the faculties of the mind have permission to act. There is neither time nor space with me now, and hence no separation of my Spirit from the objects I love. They are with me and I am with them—*we are together*. I am not conscious of feeling anything, yet I feel a consciousness of *all things*. I do not look through my eyes alone, but through all my members, not a tissue or fiber of this outer form being impervious to the light. But a greater light shines within, as if some power above had fused a star and poured the shining flood from Heaven. As daylight streams through the eastern gates of the city that is on the hill, so does the spiritual light flood the avenues that lead to the soul. The walls of this little apartment, which is not more than twelve by fourteen feet, can not limit the vision. I look through them and perceive that they are nothing, only as the veiled sense gives them tangibility. Nor am I, myself, confined by such material obstacles and mortal restraints. As air and water yield to my flesh so do denser substances permit the Spirit to come and go at pleasure. Without an effort I stand outside, while my corporeal representative occupies that armed chair in the haunted chamber. The Sun shines on me now, and the wild winds fan my temples. People in the street do not see me, though I am in their midst. Those in the house think I am there—*I am not there*—they gaze at shadows and are deceived.

The great human world is at rest. For a little season the feverish strife is over, save where some restless mortal carries his waking thoughts and pursuits into the Land of Dreams. Here and there a homeless wanderer moves silently through the dimly-lighted streets, and the pale watcher in an upper room keeps her lonely vigil. The world slumbers. By this great repose I am reminded that it is *Night* to those who are of the Earth. But the season is fraught with impressive suggestions. The revelations of Night! are they not significant and glorious! Only the Earth is visible in the intense light of mid-day, but darkness reveals worlds innumerable. Auroral splendors are kindled around her shadowy form, and these fall in nebulous mazes from the starlit brow of Night. Many suns shine through the great deep of the silent ether; guardian angels come with noiseless footsteps to watch around the pillow of the sleeper, or to baptize his soul in the peaceful waters of the Spiritual Paradise.

Through that partition-wall I see a mortal sitting at ease. Passing his hand over his eyes he says in his mind, "It is nearly midnight and I must woo the 'restorer.'" His lips were motionless all the while, but I heard his thought, or felt his silent utterance, I know not how. Night belongs to the Earths; *in* the Heavenly States darkness is unknown. To the illuminated Spirit the shadows that hang in the corners of that apartment are transparent and luminous as the taper that burns on the table. In the spiritual realms, shadows depend on moral states and not on physical conditions. The natural darkness conceals nothing from the spiritual sense, for the darkness and the light are alike to the Spirit-born. Ignorance and the perversion of the human faculties constitute the night of the soul. Its shadows pass away in proportion as the affections are purified, the understanding enlighted, and the life of the individual regulated by the principles of true order and the love of Divine uses. Thus rising above the earthly plane we ascend into the Heavens. —"THERE IS NO NIGHT THERE."

Conclusive Test Fact.

AMONG the remarkable proofs of spiritual communication which are frequently being given through Mrs. HARRIET PORTER, now of 109 West 24th-street, this city, the following may be cited: Before moving from Bridgeport to this city, she was observed by her mother one day to stop suddenly while performing some domestic duties, and fix her eyes on vacancy as if she saw some invisible person standing there. Her head was observed to move, and her countenance to change its expression, as though she were conversing with some one. After an interview of some five minutes or more, her Spirit visitor departed, and she observed to her mother, "Dr. Morgan has been here; he said he had been a surgeon in the Navy, and that he intended to send an old patient of his to me whom he said was erroneously thought to be insane." She then went on to give the description of the lady, which the doctor had given to her, and all the particulars of the occurrence were noted on paper by her mother.

Neither Mrs. Porter nor her mother had ever heard of Dr. Morgan, and no one with whom she afterward spoke concerning the occurrence knew of any such person. But some eight or ten days afterward a lady whose person, features, dress, etc., in every particular answered the description which had been given by Mrs. Porter, came to the house. As she entered Mrs. P., who was in the upper story of the house, was influenced to run down stairs and greet her, and, according to direction which had previously been given to her by the Spirit doctor, to place her hand upon her head and utter a certain exclamation. As this last act was done, the stranger fell into a trance, and spoke for some time. When she returned to her normal state Mrs. Porter asked her if she ever knew a Dr. Morgan. "Why yes," said she, "he was our old family physician, and was a surgeon in the Navy."

Buchanan's Journal of Man.

ON the cover of the March Number of the above Monthly, just received, is an article by Dr. Buchanan, entitled "The Tippie Exhibition." Mr. John Tippie and his family are mediums for spiritual manifestations similar to those exhibited through the Koons family. Mr. Tippie and some of his children have recently visited Cincinnati, Ohio, and given several exhibitions there. Dr. Buchanan was present at two of these exhibitions. Speaking of his visit to the last one, he says:

I was prepared and determined to test the matter thoroughly. I positively refused any other place than by the side of Mr. Tippie. I raised my cane which I brought into the room unobserved, and reaching over the table in the dark, felt the performer occupying the table on the opposite side, adjacent to the drum. Before I had completely traced his dimensions, he seized the cane with violence, and endeavored to wrest it from my hands. During the struggle he slipped from the table, when I immediately called for a light and denounced the whole exhibition as an imposture.

It seems to me the Doctor was rather hasty for a man of science. He was investigating a new phenomenon, and it being new he was not authorized to try it by a false theory which it seems he had conceived, namely, that Spirit is nothing but a kind of *gaseous moonshine*, and therefore if the cane touched anything or was pulled, it could not have touched or been pulled by a Spirit, but by a man. We can not accept or reject Spiritualism on such assumptions. I hope to see a statement from the other members of the circle. CHARLES PARTRIDGE.

Juvenile Asylum.

MONDAY, March 17th, we accompanied some seventy children from the above institution to the Erie Railroad dépôt, on the way to their new homes in the West. They were all well dressed in new clothes; the boys carried their blankets on their arms, and they looked exceedingly happy and cheerful. We could not help reflecting within ourselves on the inestimable blessings to these little ones and to posterity which will accrue by changing the condition and current of so many lives from profligacy in the city to good homes and honest, useful industry on the fruitful soil of the West. This reflection leads me to feel that there is no labor of my life with which I am better satisfied than that I have rendered in behalf of this institution. We are constantly receiving applications for children. The rules of the institution require all applicants to furnish a certificate of character from a Justice of the Peace, a Town Superintendent of Common Schools, a Town Clerk or minister, and to give the child when of age, a new suit of clothes, etc., with the amount of money agreed upon, usually $100, to boys. The applicants must furnish the ways and means of getting the children to their new home, and an adult to accompany them.

CHARLES PARTRIDGE.

Death of Rev. T. J. Smith.

WE published in our last week's issue, a tolerably full report of a discourse pronounced at the funeral of Rev. T. J. Smith, of Ridgeway, Orleans Co., N. Y. We should have noticed the departure of this good brother before this, but the letter which contained the particulars of his last illness and death was strangely mislaid, and was not found until after our last issue was off the press.

Bro. Smith has long been known as one of the most liberal and progressive ministers of the Universalist denomination, and has been loved by his acquaintances for his geniality of soul, for his unobtrusive frankness and honesty in avowing his interior convictions, and for his singularly blameless and exemplary life. Whatever of new in the departments of social, mental or spiritual science might offer itself for investigation, Mr. Smith was ever ready to examine with candor, to judge with impartiality, and to proclaim the results of his investigation with frankness. For this reason he not unfrequently fell under the disapprobation of those who professed to be more orthodox than himself, but his manifest honesty and self-sacrificing disposition has never failed to command the interior respect and confidence even of these, and soon to vanquish all prejudices.

For several years preceding his departure to the higher world, Mr. Smith was a devoted believer in the reality of spiritual communications, in which belief he continued to the hour of his death. When he was seized with his last sickness, he was at Cedarville, Herkimer Co., delivering a course of lectures on the duty and destiny of man. After a short illness, his mortal eyes closed in sleep on the morning of February 10th, 1856. His memory will long be affectionately cherished, not only by his bereaved family, but by a large circle of surviving friends.

PROPHECIES CONCERNING SPIRITUALISM.

WE copy the following from the cover pages of the March Number of "TIFFANY'S MONTHLY." It was designed to show that the present spiritual development was long predetermined in the Councils of Heaven; and was frequently pre-intimated to various persons still in the body, and must, therefore, be regarded as a legitimate divine unfolding, imperiously demanding due attention and investigation from all rational minds.

1. IT is traditionally reported that Emanuel Swedenborg, while on his death-bed, in 1762, on being asked if he still adhered to the doctrines taught in his books, answered emphatically in the affirmative, and added that in about eighty years from that time events would occur which would demonstrate their truth and make them extensively known. The eighty years expired in the year 1852.

2. Within the last twenty years a general and mysterious presentiment became developed among the more spiritually inclined portions of Christendom, concerning some impending divine unfoldings which would usher in great changes and fulfill the ancient prophecies concerning the end of the age and the second coming of Christ. This presentiment occasionally broke out into distinct prophecies, which assumed forms generally much characterized by the types of thought educationally pre-existent in the minds of those who conceived and uttered them.

3. About the year 1850, a young man of the name of Buck, then residing at Fredonia, N. Y., fell into a trance and held a communication with his deceased mother, who told him, among other wonderful things, that within fourteen years from that time a book would be published, originating from a source whence it would be little expected, and that that book would be the initiament of a great revolution in all human opinions respecting *spiritual* things.

4. About *seven* years after the date of the above prediction, A. J. Davis' "Nature's Divine Revelations," dictated in the clairvoyant state, and by aid from the spiritual world, was placed before the public. This work certainly did come "from a source whence it was little expected," and was the *initiament of the "great revolution"* predicted.

5. Less than twenty years ago William Miller became deeply impressed with an impending change in all mundane and ecclesiastical affairs, which, according to the ideas of his sect, he supposed would be the literal conflagration of the world and a second personal coming of Christ; and he predicted that this event would be fulfilled about the year 1843.

6. About the year 1845 several events occurred which, though differing in *form* from those which Mr. Miller anticipated, may be considered as a commencement of the verification of his more interior and more correctly interpreted premonitions. On the seventh of March, in that year, A. J. Davis fell into a protracted trance, during which his future work as a spiritual medium was indicated. About the same time multitudes of departed Spirits visited the different societies of Shakers, took possession of the bodies of the brethren, and made extensive and important communications which are still on record. Not far from the same time Spirits visitors also made [illegible] communications to a "circle" of investigators in New York city, of which Mr. [illegible] was the president; and we know of different distinguished individuals who about the same time became sensibly acted upon by a special spiritual influx.

7. The burden of the prophecy of the Spirits who visited the Shakers, as above, was that a similar visitation, attended by similar phenomena, would occur extensively among the "world's people" at no distant period. In December, 1846, and nearly two years before anything was known about the "Rochester Knockings," A. J. Davis, in dictating, from the trance state, his "Nature's Divine Revelations," uttered the following remarkable passage: "It is a truth that Spirits commune with one another while one is in the body, and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; *and this truth will ere long present itself in the form of a living demonstration.* And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established." See Nat. Div. Rev pp. 675, 676.

8. These various prophecies, pre-intimations and foreshadowings, each being independent of the others, thus concur in designating THIS PERIOD OF HUMAN HISTORY AS ONE IN WHICH SHOULD OCCUR SOME REMARKABLE VISITATION FROM THE INVISIBLE WORLD, which should be attended with most stupendous, and important changes in the existing state of things. If, therefore, these predictions have been, or are in process of being, fulfilled, the *facts* of their fulfilment, proven thus to have been foreseen, predetermined and *expressly provided for*, can not fail to appear to all thoughtful and candid minds in the light of a stupendous PROVIDENTIAL AND DIVINE INTERPOSITION in the affairs of our race, which should be carefully examined and studied, and whose obvious philosophical and religious intimations should be reverently and practically heeded by all.

9. In a *particular manner* that was unexpected by all, a series of events in which the prophecies and premonitions aforesaid are having their complete fulfillment, commenced in the year 1848, in an obscure family in an obscure village in Western New York. Despite of many obstacles, they forced themselves upon public notice, gained converts among the most inveterate skeptics, assumed diverse forms, developed other mediums of manifestation, and spread themselves from town to town, from state to state, and from nation to nation, until they became known in all Christendom. They have arrested the attention and compelled the faith of philosophers, theologians, judges, governors, and legislators, as well as of the more simple and unlearned; and they now number among their believers certainly not less than three millions of human beings. Every subtle argument, and every torturing experiment that could be devised, have been employed to explode the spiritual theory of these phenomena, BUT WITH THE UNIFORM RESULT OF STRENGTHENING THEIR CLAIMS AND WEAKENING THE CAUSE OF THEIR OPPONENTS.

10. In view of these considerations we feel that we have a *right* to regard an open and opening intercourse between men and Spirits, as a FIXED FACT. F.

T. L. HARRIS AT GRIFFIN, GA.

THE *Empire State* of February 27th, published at Griffin, Ga., contains the following notice of Brother T. L. Harris' recent lectures at that place. The tone in which the Editor—a skeptic—speaks of Spiritualism, is commended as a model of candor and good sense to other skeptics:

SPIRITUALISM.—Rev. Thomas L. Harris, the great apostle of Modern Spiritualism, has been sojourning in our city for a few days, during which time he has delivered a series of Lectures on the subject of his peculiar faith, to large and attentive audiences. He appears, from his deportment, to be a gentleman—and a man of devoted piety. He is denounced by many as an enthusiast, a fanatic, or an insane man. If he be really obnoxious to these charges, there is doubtless method in his madness. He appears to be remarkably familiar with history, both sacred and profane; is a fluent speaker, and an eloquent orator. We are not prepared to subscribe to his views in reference to the communication of the Spirits of the dead, with the living, in the manner set forth by him. This doctrine, to us, is so novel and incomprehensible, that we must have strong demonstrative proof before we can give it our sanction. It is so much out of the ordinary train of belief in which we have been educated, that like Thomas of old, "We must thrust our hand into the wound made by the Roman spear, and put our fingers on the prints of the nails," before we can yield implicit faith in this strange doctrine. Much, however, of his lectures, met our cordial approbation. His exposition of the evils and dangers of sectarian bigotry, were exactly in accordance with the opinion we have long entertained on this point. He inculcates the purest and strictest morality, and the highest degree of Christian piety. We have thus far been unable to discover the dangerous tendency of his system of theology. A number of our citizens have for years been believers in this faith, and we have seen no change in them for the worse on account of having adopted it. They comprise some of the most respectable members of our community; we have known them long before and since they embraced Spiritualism, and if it has produced any visible change in their character and conduct as citizens and Christians, it has been for the better. We therefore are not prepared to make war upon Mr. Harris or his doctrines. We are neither his champion, advocate, or apologist, except in this: we contend and shall ever contend, for the freest toleration to him, and to those who believe with him, in the full exercise and expression of their opinions, until we discover in those opinions something that is destructive of the good of society. This principle, the principle of freedom of opinion and freedom of speech, is secured and guaranteed to every American citizen by our glorious Constitution as long as kept within those bounds wherein the safety of our political institutions are not endangered and the moral sense of the community is not corrupted.

A View of Spiritualism.

SOME friend has sent us a long article in defence of Spiritualism, clipped from the New Orleans *Sunday Delta*. It appears to have been originally addressed by the author as a private letter to his sisters, and contains views and arguments which, we deem worthy a place in our columns; but we have only room for the following extract:

It is astonishing with what perseverance the opponents of spiritual communion, continue their opposition. When they are driven from one position they quite considerately, they think, take up another. First, it was all humbug and delusion, or deception—then it was animal magnetism and psycology—now it is one thing and then another, until finally driven to the wall—they freely acknowledge the reality of the phenomena—say it is wonderful, mysterious, can't be accounted for, but it isn't spiritual. Or, perhaps, one like Bishop Hopkins, of Vermont, says and believes it is spiritual, but it is the spirits of the devil. Ah, yes, it is the devil, who has broken his chains, and is now loose in the world, going about seeking whom he may devour. But what is the work which this arch enemy of mankind is doing? Has he turned reformer and philanthropist, casting away the sword of evil, and healing in his right hand instead, the balm of Gilead? healing the sick—giving the blind to see, physically and spiritually—opening the ears of the deaf—making the lame to walk—guiding the weary and heart-broken to that river of peace which flows from the city of our God and whose banks grows the everlasting tree of life, whose leaves shall be for the healing of the nations? I, for one, protest against the idea that can be an evil spirit, who is doing all these good works. It may be said that it is not good alone which results from the belief in Spiritualism. That it makes people insane—that it tends to overthrow the established belief in the Christian religion—that it is a war upon the Church, a war upon the teaching of the Bible, and that it gives a character to the spiritual world, which is undignified and frivolous. That the world has made some, nay, many people insane cannot, of course, be denied. But that ought not to be advanced as an argument against its truth, it cannot be with any good reason. For have not other religions produced insanity in many instances? No sect could claim exemption from such a charge, and should that fact argue against the truth of the doctrines of any sect? If so, where shall truth be found? Not in the Bible, for many persons upon becoming suddenly impressed with the sublime and holy truths have been made insensibly insane thereby.

Love has made thousands upon thousands insane, but on that account must that holy principle, implanted within our breasts by the Almighty and taught by Him through Christ as the very foundation of true religion, be discarded and stifled within us? *Money* has made thousands insane; but does that argue against its good uses? And so on through the whole catalogue of the causes of insanity the same argument will apply.

That Spiritualism tends in any degree to overthrow or weaken belief in the true Christian religion, or that it is at war with the teachings of the Bible, I utterly deny. On the contrary, its tendency is the reverse. It makes the Christian a real living fact, clothed in the beautiful garments which Christ gave it, of Love, Charity, Benevolence and good works, instead of a dead faith, decked with the paraphernalia of pompous ceremonies, and the rattling shrouds of man-formed creeds. I do not mean to say that the different sects of Christians of the present day are devoid of all the Christian virtues. For, very far otherwise, for there are thousands I know whose hearts and lives are true to God and Christ, and among such I recognize you, my dear sisters. But what I mean is, that the tendency of the teachings of the Church, at the present day, is toward a blind faith in written creeds and in ceremonies, and in leading their hopes of salvation or what occurred two thousand years ago, instead of leaving the heart and soul open to the reception of diviner influences from a higher source. God's laws are immutable and unchangeable, and I can not bring my mind to believe that he visited the Prophets and Sages of old with his choicest blessings of wisdom and knowledge of truth, and at the same time fails that with suitable conditions his influences may be as active to-day as then. All through the Bible, from Genesis to Revelations, spiritual manifestations are recorded, and in many instances identical in character with those which are occurring at the present day. Can it be, then, that the present manifestations tend to discredit the Bible? Quite to the contrary; they go far toward corroborating, and thereby strengthening a belief in the truth of the miracles there recorded. It is not desire to compare the present manifestations with the miracles performed by Christ. His miracles were the direct acts of the Most High. But I do think that the manifestations of to-day tend strongly to corroborate the truth of the wonderful things recorded of old, that to believe in these, there is not a loop-hole to escape from the particle of belief in those. I, therefore, think it utterly impossible for a person to believe in the present spiritual manifestations and not be a firm believer in the Bible, and in the truths of Christianity. What I mean is, that Spiritualism, so far as my experience extends, tends in a direct and positive manner to confirm the truths which Christ taught, and adds to a faith in the belief of the miracles recorded in the Bible, a positive and tangible demonstration. It is true that the teachings of Spiritualism give a different construction as to the character of the miracles, from which the Church has generally taught. I believe that what is called a miracle, as recorded in the Bible, was not a violation or deviation from, the laws of nature or the Deity, but that they were in strict accordance with those laws. God is immutable and unchangeable, and His laws are in harmony with His character.

OD FORCE EATING MINCE PIES.

THE following communication was received from a gentleman who was formerly employed in this office, and who now writes us from Rochester. Some of our readers, believers as well as skeptics, may think that if Spirits were the agents of the mysterious pranks detailed in the letter, they might, if they would use hard, find a more worthy way of manifesting their presence and power. We do not take it upon ourselves to say they might not; but as the principal object in this (as in similar cases) appears to have been that of a mere "*manifestation*," we see no why the method they *adopted should* excite our surprise, especially as it may have been characteristic of the Spirits while still residing in the flesh, and may now serve the important purpose of proving that they are still essentially the same beings that they were before.

This mysterious agent (Od Force) has been performing some wonderful feats in the family of one of the eminent lawyers of this city, by the name of Hastings. Among these are the following: The family who by the bye are members of the Presbyterian Church, on their return from the meeting would find their furniture in great confusion. Bureau drawers would be taken out and turned bottom upwards, together with the frames that contained them. Chairs, tables, sofas, etc., would be scattered about and piled up in the most singular manner possible. The little daughter was sent to the store with a dollar bill to make some purchases; she put the bill in her glove as ladies are wont to do, and when she arrived at the store her money was missing. She returned to the house lamenting the loss of her money, when upon pulling out her pocket-handkerchief she found the money tied up in one corner, and a quarter dollar with it.

Not long since the family made up some six or eight pies, and placed them on a shelf in the pantry. The pies were soon missing and could not be found. A few days afterward the plates upon which the pies were baked were found in a pile upon the shelf in the pantry, and upon the pile of plates was a note written in a bold, plain hand, saying that if they made any more such rich pies they would carry them off and if they made any more such rich pies they would carry them off and not even return the plates. The note was signed, *I think*, "Robbins." Much, however, of his lectures, met our cordial approbation. His exposition of the evils and dangers of sectarian bigotry, were exactly in accordance with the opinion we have long entertained on this point. He inculcates the purest and strictest morality, and the highest degree of Christian piety. We have thus far been unable to discover the dangerous tendency of his system of theology. A number of our citizens have for years been believers in this faith, and we have seen no change in them for the worse on account of having adopted it. They comprise some of the most respectable members of our community; we have known them long before and since they embraced Spiritualism, and if it has produced any visible change in their character and conduct as citizens and Christians, it has been for the better. We therefore are not prepared to make war upon Mr. Harris or his doctrines. We are neither his champion, advocate, or apologist, except in this: we contend and shall ever contend, for the freest toleration to him, and to those who believe with him, in the full exercise and expression of their opinions, until we discover in those opinions something that is destructive of the good of society. This principle, the principle of freedom of opinion and freedom of speech, is secured and guaranteed to every American citizen by our glorious Constitution as long as kept within those bounds wherein the safety of our political institutions are not endangered and the moral sense of the community is not corrupted.

Wanted for three or Five Years.

THE undersigned wants a convenient Cottage residence containing nine or ten rooms, half the number at least being on the ground floor, with from one to three acres of land which has been used for horticultural purposes. A place on which there are a variety of fruit trees already in bearing would be preferred. The house must be plain and unostentatious in style, but constructed with special reference to convenience, and situated within one hour's ride of the City Hall. Any one who has such a place to lease may apply at this office, or address S. B. B.

when a child—became my school-book at eight years of age, and it was from my early acquaintance therewith, that my mistrust of the divinity of its origin arose. The exposure of his wife successively to the pleasure of two kings by Abraham, the turning of his son and his son's mother out of doors to starve in the wilderness, his pleading the authority of Jehovah for the extirpation of neighboring nations, the fraudulent conduct of Jacob to his father and brother, the heartless sale of Joseph, swindling the Egyptians of their ornaments, the massacre of the Midianites, only excepting their virgins, reserved for the embraces of the blood-stained butchers of their kindred, the assassination of the worshipers of the Golden Calf, the vindictive slaughter of the Amalekites, the absurdity of the bestowal of the Divine preference on barbarians capable of such atrocities—rendered it impossible that I should have any confidence in a book which, while recording such crimes, represents their perpetrators as the especial favorites of an all-good Deity.*

Latterly, however, it has struck me as manifestly absurd that an omnipotent and prescient Being should subject his creatures to probation, to find out those traits which, by the premises, he must know as well before resorting to that process as he can know afterward.

Then how could a serpent speak or reason? Could any animal that did reason and speak belong to the genus *serpens*, and if it could not have been of that genus, how could a serpent be answerable for its acts? Admitting it were a serpent, how could serpents as yet unborn be responsible for the acts of one of their progenitors? Nothing can be more unjust than that serpents should be incubated, because, according to Milton, Satan chose the form of one of their kind as a disguise. But if punishment were justifiable, wherefore condemn them to creep on their bellies, when they could move in that way only, independently of the sentence? In any other view of the question was it consistent with the precepts of Christ to ordain an endless warfare between the race of serpents and that of man?

According to Warburton, a distinguished English prelate, and Whately, Archbishop of Dublin, in the Pentateuch there is no promise of immortality, no information respecting a future state of rewards and punishments.† Agreeably to the Decalogue, we are to honor our parents, that our days may be long in the *land*, not that they may forever endure in the *world to come*.

It is undeniable, as I conceive, that Moses was a worldly-minded materialist, and died without any hope of heaven, cruelly ordering the massacre of every conquered Pagan. Not a pagan was to be allowed to breathe, not even a sucking babe. His advice was followed by the Emperor Theodocius in the massacre of every pagan that breathed in a city of the Roman Empire.

But according to the account which the Bible gives of itself, in the reign of King Josiah, 350 years after the time of David, there was no copy of this "inspired" work extant in Judea; so that the precepts were neglected to an extent deemed to be so flagitious as to call for the most severe punishment; when accidentally a copy was found by the priest Hilkiah, at the bottom of a chest in the temple, and by him sent to be read to King Josiah.

In my work on Spiritualism additional reasons are advanced for disbelief of Scripture, founded on the insignificance of this globe as compared with the universe, to which it is in size less than a globule of water to the ocean, and that consequently the idea that a nation so insignificant as the Israelites would have occupied the especial attention of the Deity is absurd in the extreme. The attention of that wonderful being must be divided among a hundred millions of solar systems, and probably more than five hundred millions of planets, each upon an average having as many inhabitants as there are upon this globe.‡

* Genesis 6, 12, 20, 21, 27, 37, 15; Exodus 11, 32; 1st Samuel, 15.

† See Warburton's Works, first volume, in the Philadelphia Library, and Archbishop Whately on the Future State, published lately by Lindsay and Blackiston.

‡ See Spiritualism Scientifically Demonstrated, page 261, paragraph 1339, and those which follow.

USE AND TRUTH OF SPIRITUALISM.

WINDHAM, CONN., *March* 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—Those who oppose Spiritualism, say that the Spirits tell us nothing of any practical value. In charity to those who make this absurd statement, we are bound to believe they have never examined the subject, and that they know nothing about it. The writer of this, some few years ago, lost a young child just as a gleam of intelligence began to manifest itself. What became of this child? Science refused to answer. What said the minister of the Gospel who attended the funeral of that child? I recollect well what he said; it was that we had no warrant in the Bible for believing in the salvation of infants, unless they were baptized, that being a condition of salvation. Here, then, is all the consolation proffered by Science so called, and the Gospel so termed, in this case.

A few years pass, and the mother of this child is called to follow. Who now can "minister to the wants of the bereaved mind?" Science says, each part of the human organization returns to the original elements of which it was composed. This being the case, spirit, as well as earth, would return to its original state of unconscious being, and the parting at death would be final. The Gospel, although it teaches a future life, leaves it in such obscurity that it fails to supply that food which the soul of man craves.

But does Spiritualism supply the want which the others fail to meet? I can answer from my own personal experience, that it does. My infant which was deemed by the minister of the Gospel to suffer in hell evermore, is restored to me, not an infant, but a youthful Spirit, progressing to happy manhood. My ever-blessed wife, who was lost to me a brief period under the dark shadows of Science and Religion, has, under the new dispensation, come again, and rests again on my bosom, as of old, and I am daily sensible of her presence. Is this nothing of practical value, O ye heartless ones! is it nothing to know the state of your infants after death, when so large a portion of the human family die in infancy? Is it nothing to the priesthood to know the future state of the soul, when they try to preach about the retribution of eternity every Sunday? It would seem that ministers should be the first to investigate a subject so intimately connected with their profession, and thus benefit mankind by substituting knowledge for faith.

A REMARKABLE TEST.—A young lady of Willimantic, Conn., while amusing herself with a little sister of hers, some few weeks since, was surprised by the table moving from the side of the room, up to her seat. She instantly arose and moved it to its place; but as soon as she was seated, it moved up to her again. She was somewhat frightened and moved it back, saying, don't move again until mother comes, (the mother at the time being out of the room.) Sure enough the table did not presently move again, but as soon as her mother stepped into the room it moved as before. The lady is developed as a writing medium, and some remarkable tests have been given through her hand, which if desired, will be noticed hereafter. This, among many other facts which have been made public, settles the question that matter can be moved, and is moved, without contact of hands, or "nicely contrived horse-hairs," and even against the will of the medium—thereby upsetting Mahan, together with all other similar theorists. W. F. GATES.

THE SPIRITUALISTS.—This much we are bound in candor to say of the Spiritualists—and we say it very willingly—at their public meetings they invite and allow opposition to their views. No other Christians or religious people exhibit this liberality and fairness, and its manifestation by the Spiritualists is greatly in their favor. They have repeatedly allowed us the privilege of opposing their doctrines, and we thank them for their freedom and courtesy. In this respect, at least, they set a good example, and one that is worthy of imitation by all Christians, and by some too who are not.—*Investigator.*

It is an old and true saying, that Divinity is omnipresent and omnipotent. Of course it is in all human climates, however cold, gross, rocky, marshy, or barren; and it will fructify them in due time. It is seldom seen in the acorn.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 22, 1856.

MYSTERY AND BEAUTY OF THE INNER LIFE.

A LOW, sweet voice within me is saying, WRITE. I obey its promptings, but should the curious reader desire to know what Spirit inspires me to-night, I can only say that no name is given, and names can add nothing to the significance of ideas.

Life is not all a mere farce or a vain delusion woven in sleep of such materials as dreams are made of, and from which we awake with a feeling of disgust, or at best without any distinct idea of what we are or to what issues life is tending. When first we are made to realize that human nature has divine powers of thought and action, that human affections and relations are immortal, that our consciousness is the "Book of Life" wherein the recording Angel traces every impression that Time and all objects make on the senses and the soul, then, indeed, does our existence become a stupendous fact whose full import God alone can comprehend and eternity suffice to explain. It is a pleasing or a terrible reflection—as life has been true or false—that every thought, and word, and deed is registered, and that we can obliterate nothing from the record. We may improve from day to day according to the great progressive law of the universe, but no one can blot out the mystical hand-writing or go back to embellish the record of the Past. That is sealed up and preserved in the archives of that world where all things are imperishable.

I would trace those lines with care, for they are everlasting. Down there in the unexplored depths of our inmost are great volumes which no eye hath looked upon or shall see unless its possessor holds the golden keys of Paradise. To all the world beside they are sealed books, and only a loving Angel can break those seals and disclose the contents. No mortal may reveal the secrets of the Inner Life, and unveil the glorious forms that recline in celestial bowers or lave in the crystal waters. Away from human observation they lightly come and go—beautiful as the morning light and noiseless as the evening shades appear—come in the clear noontide glory or descend from the Star-land to consecrate the midnight hour to silence and repose. They haunt the soul's paradisiacal gardens, and softly as delicate perfumes and melodious sounds move along the avenues of sense, they glide away through the love-lighted arcades and are lost to the vision of mortals.

There are thoughts too mighty for expression and feelings too deep for utterance. Even the attempt to represent them by outward forms and sounds were as vain as an effort to convert the soul itself into the elements or parts of speech. Such thoughts and emotions must remain in the great unwritten yet lucid and sublime language of the Spirit, and no presumptuous mortal shall tempt the curious by offering a translation to the world. Sometimes the powers of Heaven-inspired thought and feeling entrance the soul with their ineffable tenderness, and anon, they cause it to tremble—not with apprehension—at the revelations of their strength and majesty. All who are deeply versed in the great, solemn yet beautiful mysteries of the soul-life have experienced all this, and more than language can describe. Privileged to retire, almost at pleasure from the outer world, and to enter through the sun-lighted portals into the vast realm of Day, they receive constant illumination. The shadows of celestial forms and divine ideas are gathered around the Spirit like soft transparent mantles. While I write familiar forms walk before me clothed in soft splendors; they touch me, and I am thrilled with inexpressible delight; they smile serenely, and suns and stars rise in the Soul; where they breathe immortal flowers bloom by the river of life, while every thought is a scintillation of divine love, and every emotion an angel's melody.

This is a haunted chamber! Mysterious powers are here to spiritualize my thoughts and affections. They search out the very springs of being, and wake strange echoes in the unsearchable depths to which reason can not go. They revive the most sacred memories and kindle immortal fires on deserted altars; they warm the heart, enlighten the understanding and beautify the life. They give us a mysterious consciousness of the latent yet illimitable powers of human nature, at the same time they open channels and reveal sources of the highest inspiration and the purest joy. My whole being is pervaded by their influence so that I am scarcely myself, and yet I am more truly myself than ever before, because all the faculties of the mind have permission to act. There is neither time nor space with me now, and hence no separation of my Spirit from the objects I love. They are with me and I am with them—*we are together.* I am not conscious of feeling anything, yet I feel a consciousness of *all things.* I do not look through my eyes alone, but through all my members, not a tissue or fiber of this outer form being impervious to the light. But a greater light shines within, as if some power above had fused a star and poured the shining flood from Heaven. As daylight streams through the eastern gates of the city that is on the hill, so does the spiritual light flood the avenues that lead to the soul. The walls of this little apartment, which is not more than twelve by fourteen feet, can not limit the vision. I look through them and perceive that they are nothing, only as the veiled sense gives them tangibility. Nor am I, myself, confined by such material obstacles and mortal restraints. As air and water yield to my flesh so do denser substances permit the Spirit to come and go at pleasure. Without an effort I stand outside, while my corporeal representative occupies that armed chair in the haunted chamber. The Sun shines on me now, and the wild winds fan my temples. People in the street do not see me, though I am in their midst. Those in the house think I am there—*I am not there*—they gaze at shadows and are deceived.

The great human world is at rest. For a little season the feverish strife is over, save where some restless mortal carries his waking thoughts and pursuits into the Land of Dreams. Here and there a homeless wanderer moves silently through the dimly-lighted streets, and the pale watcher in an upper room keeps her lonely vigil. The world slumbers. By this great repose I am reminded that it is *Night* to those who are of the Earth. But the season is fraught with impressive suggestions. The revelations of Night! are they not significant and glorious! Only the Earth is visible in the intense light of mid-day, but darkness reveals worlds innumerable. Auroral splendors are kindled around her shadowy form, and these fall in nebulous mazes from the starlit brow of Night. Many suns shine through the great deep of the silent ether; guardian angels come with noiseless footsteps to watch around the pillow of the sleeper, or to baptize his soul in the peaceful waters of the Spiritual Paradise.

Through that partition-wall I see a mortal sitting at ease. Passing his hand over his eyes he says in his mind, "It is nearly midnight and I must woo the 'restorer.'" His lips were motionless all the while, but I heard his thought, or felt his silent utterance, I know not how. Night belongs to the Earths; in the Heavenly States darkness is unknown. To the illuminated Spirit the shadows that hang in the corners of that apartment are transparent and luminous as the taper that burns on the table. In the spiritual realms, shadows depend on moral states and not on physical conditions. The natural darkness conceals nothing from the spiritual sense, for the darkness and the light are alike to the Spirit-born. Ignorance and the perversion of the human faculties constitute the night of the soul. Its shadows pass away in proportion as the affections are purified, the understanding enlighted, and the life of the individual regulated by the principles of true order and the love of Divine uses. Thus rising above the earthly plane we ascend into the Heavens. —"THERE IS NO NIGHT THERE."

Conclusive Test Fact.

AMONG the remarkable proofs of spiritual communication which are frequently being given through MRS. HARRIET PORTER, now of 109 West 24th-street, this city, the following may be cited: Before moving from Bridgeport to this city, she was observed by her mother one day to stop suddenly while performing some domestic duties, and fix her eyes on vacancy as if she saw some invisible person standing there. Her head was observed to move, and her countenance to change its expression, as though she were conversing with some one. After an interview of some five minutes or more, her Spirit visitor departed, and she observed to her mother, "Dr. Morgan has been here; he said he had been a surgeon in the Navy, and that he intended to send an old patient of his to me whom he said was erroneously thought to be insane." She then went on to give the description of the lady, which the doctor had given to her, and all the particulars of the occurrence were noted on paper by her mother.

Neither Mrs. Porter nor her mother had ever heard of Dr. Morgan, and no one with whom she afterward spoke concerning the occurrence knew of any such person. But some eight or ten days afterward a lady whose person, features, dress, etc., in every particular answered the description which had been given by Mrs. Porter, came to the house. As she entered Mrs. P., who was in the upper story of the house, was influenced to run down stairs and greet her, and, according to direction which had previously been given to her by the Spirit doctor, to place her hand upon her head and utter a certain exclamation. As this last act was done, the stranger fell into a trance, and spoke for some time. When she returned to her normal state Mrs. Porter asked her if she ever knew a Dr. Morgan. "Why yes," said she, "he was our old family physician, and was a surgeon in the Navy."

Buchanan's Journal of Man.

ON the cover of the March Number of the above Monthly, just received, is an article by Dr. Buchanan, entitled "The Tippie Exhibition." Mr. John Tippie and his family are mediums for spiritual manifestations similar to those exhibited through the Koons family. Mr. Tippie and some of his children have recently visited Cincinnati, Ohio, and given several exhibitions there. Dr. Buchanan was present at two of these exhibitions. Speaking of his visit to the last one, he says:

I was prepared and determined to test the matter thoroughly. I positively refused any other place than by the side of Mr. Tippie. I raised my cane which I brought into the room unobserved, and reaching over the table in the dark, felt the performer occupying the table on the opposite side, adjacent to the drum. Before I had completely traced his dimensions, he seized the cane with violence, and endeavored to wrest it from my hands. During the struggle he slipped from the table, when I immediately called for a light and denounced the whole exhibition as an imposture.

It seems to me the Doctor was rather hasty for a man of science. He was investigating a new phenomenon, and it being new he was not authorized to try it by a false theory which it seems he had conceived, namely, that Spirit is nothing but a kind of *gaseous moonshine*, and therefore if the cane touched anything or was pulled, it could not have touched or been pulled by a Spirit, but by a man. We can not accept or reject Spiritualism on such assumptions. I hope to see a statement from the other members of the circle. CHARLES PARTRIDGE.

Juvenile Asylum.

MONDAY, March 17th, we accompanied some seventy children from the above institution to the Erie Railroad dépôt, on the way to their new homes in the West. They were all well dressed in new clothes; the boys carried their blankets on their arms, and they looked exceedingly happy and cheerful. We could not help reflecting within ourselves on the inestimable blessings to these little ones and to posterity which will accrue by changing the condition and current of so many lives from profligacy in the city to good homes and honest, useful industry on the fruitful soil of the West. This reflection leads me to feel that there is no labor of my life with which I am better satisfied than that I have rendered in behalf of this institution. We are constantly receiving applications for children. The rules of the institution require all applicants to furnish a certificate of character from a Justice of the Peace, a Town Superintendent of Common Schools, a Town Clerk or minister, and to give the child when of age, a new suit of clothes, etc., with the amount of money agreed upon, usually $100, to boys. The applicants must furnish the ways and means of getting the children to their new home, and an adult to accompany them.

CHARLES PARTRIDGE.

Death of Rev. T. J. Smith.

We published in our last week's issue, a tolerably full report of a discourse pronounced at the funeral of Rev. T. J. Smith, of Ridgeway, Orleans Co., N. Y. We should have noticed the departure of this good brother before this, but the letter which contained the particulars of his last illness and death was strangely mislaid, and was not found until after our last issue was off the press.

Bro. Smith has long been known as one of the most liberal and progressive ministers of the Universalist denomination, and has been loved by his acquaintances for his geniality of soul, for his unobtrusive frankness and honesty in avowing his interior convictions, and for his singularly blameless and exemplary life. Whatever of new in the departments of social, mental or spiritual science might offer itself for investigation, Mr. Smith was ever ready to examine with candor, to judge with impartiality, and to proclaim the results of his investigation with frankness. For this reason he not unfrequently fell under the disapprobation of those who professed to be more orthodox than himself, but his manifest honesty and self-sacrificing disposition has never failed to command the interior respect and confidence even of these, and soon to vanquish all prejudices.

For several years preceding his departure to the higher world, Mr. Smith was a devoted believer in the reality of spiritual communications, in which belief he continued to the hour of his death. When he was seized with his last sickness, he was at Cedarville, Herkimer Co., delivering a course of lectures on the duty and destiny of man. After a short illness, his mortal eyes closed in sleep on the morning of February 10th, 1856. His memory will long be affectionately cherished, not only by his bereaved family, but by a large circle of surviving friends.

PROPHECIES CONCERNING SPIRITUALISM

WE copy the following from the cover pages of the March Number of "TIFFANY'S MONTHLY." It was designed to show that the present spiritual development was long predetermined in the Councils of Heaven; and was frequently pre-intimated to various persons still in the body, and must, therefore, be regarded as a legitimate divine unfolding, imperiously demanding due attention and investigation from all rational minds.

1. It is traditionally reported that Emanuel Swedenborg, while on his death-bed, in 1782, on being asked if he still adhered to the doctrines taught in his books, answered emphatically in the affirmative, and added that in about eighty years from that time events would occur which would demonstrate their truth and make them extensively known. The eighty years expired in the year 1852.

2. Within the last twenty years a general and mysterious presentiment became developed among the more spiritually inclined portions of Christendom, concerning some impending divine unfoldings which would usher in great changes and fulfill the ancient prophecies concerning the end of the age and the second coming of Christ. This presentiment occasionally broke out into distinct prophecies, which assumed forms generally much characterized by the types of thought educationally pre-existent in the minds of those who conceived and uttered them.

3. About the year 1836, a young man of the name of Buck, then residing at Frsdonia, N. Y., fell into a trance and held a communication with his deceased mother, who told him, among other wonderful things, that within fourteen years from that time a book would be published, originating from a source whence it would be little expected, and that that book would be the initiament of a great revolution in all human opinions respecting spiritual things.

4. About *eleven* years after the date of the above prediction, A. J. Davis' "Nature's Divine Revelations," dictated in the clairvoyant state, and by aid from the spiritual world, was placed before the public. This work certainly did come "from a source whence it was little expected," and was the initiament of the "great revolution" predicted.

5. Less than twenty years ago William Miller became deeply impressed with an impending change in all mundane and ecclesiastical affairs, which, according to the ideas of his sect, he supposed would be the literal conflagration of the world and a second personal coming of Christ; and he predicted that this event would be fulfilled about the year 1843.

6. About the year 1843 several events occurred which, though differing in *form* from those which Mr. Miller anticipated, may be considered as a commencement of the verification of his more interior and more correctly interpreted premonitions. On the seventh of March, in that year, A. J. Davis fell into a protracted trance, during which his future work as a spiritual medium was indicated. About the same time multitudes of departed Spirits visited the different societies of Shakers, took possession of the bodies of the brethren, and made extensive and important communications which are still on record. Not far from the same time Spirits visited and made free communications to a "circle" of investigators in New York city, of which Mr. Silas Sawin was the president; and we know of different distinguished individuals who about the same time became sensibly acted upon by a special spiritual influx.

7. The burden of the prophecy of the Spirits who visited the Shakers, as above, was that a similar visitation, attended by similar phenomena, would occur extensively among the "world's people" at no distant period. In December, 1846, and nearly two years before anything was known about the "Rochester Knockings," A. J. Davis, in dictating, from the trance state, his "Nature's Divine Revelations," uttered the following remarkable passage: "It is a truth that Spirits commune with one another while one is in the body, and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; *and this truth will ere long present itself in the form of a living demonstration.* And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established." See Nat. Div. Rev. pp. 675, 676.

8. These various prophecies, pre-intimations and foreshadowings, each being independent of the others, thus concur in designating THIS PERIOD OF HUMAN HISTORY AS ONE IN WHICH SHOULD OCCUR SOME REMARKABLE VISITATION FROM THE INVISIBLE WORLD, which should be attended with most stupendous, and important changes in the existing state of things. If, therefore, these predictions have been, or are in process of being, fulfilled, the *facts* of their fulfilment, proven thus to have been foreseen, predetermined and *expressly provided for*, can not fail to appear to all thoughtful and candid minds in the light of a STUPENDOUS PROVIDENTIAL AND DIVINE INTERPOSITION in the affairs of our race, which should be carefully examined and studied, and whose obvious philosophical and religious intimations should be reverently and practically heeded by all.

9. In a *particular manner* that was unexpected by all, a series of events in which the prophecies and premonitions aforesaid are having their complete fulfilment, commenced in the year 1848, in an obscure family in an obscure village in Western New York. Despite of many obstacles, they forced themselves upon public notice, gained converts among the most inveterate skeptics, assumed diverse forms, developed other mediums of manifestation, and spread themselves from town to town from state to state, and from nation to nation, until they became known in all Christendom. They have arrested the attention and compelled the faith of philosophers, theologians, judges, governors, and legislators, as well as of the more simple and unlearned; and they now number among their believers certainly not less than three millions of human beings. Every subtle argument, and every torturing experiment that could be devised, have been employed to explode the spiritual theory of these phenomena, BUT WITH THE UNIFORM RESULT OF STRENGTHENING THEIR CLAIMS AND WEAKENING THE CAUSE OF THEIR OPPOSERS.

10. In view of these considerations we feel that we have a *right* to regard an open and opening intercourse between men and Spirits, as a FIXED FACT. P.

T. L. HARRIS AT GRIFFIN, GA.

THE *Empire State* of February 27th, published at Griffin, Ga., contains the following notice of Brother T. L. Harris' recent lectures at that place. The tone in which the Editor—a skeptic—speaks of Spiritualism, is commended as a model of candor and good sense to other skeptics:

SPIRITUALISM.—Rev. Thomas L. Harris, the great apostle of Modern Spiritualism, has been reforming in our city for a few days, during which time he has delivered a series of Lectures on the subject of his peculiar faith, to large and attentive audiences. He appears, from his deportment, to be a gentleman—and a man of devoted piety. He is denounced by many as an enthusiast, a fanatic, or an insane man. If he be really obnoxious to these charges, there is doubtless method in his madness. He appears to be remarkably familiar with history, both sacred and profane; is a fluent speaker, and an eloquent orator. We are not prepared to subscribe to his views in reference to the communication of the Spirits of the dead, with the living, in the manner set forth by him. This doctrine, to us, is so novel and incomprehensible, that we must have strong demonstrative proof before we can give it our sanction. It is so much out of the ordinary train of belief in which we have been educated, that like Thomas of old, "We must thrust our hand into the wound made by the Roman spear, and put our fingers on the prints of the nails," before we can yield implicit faith in this strange doctrine. Much, however, of his lectures, met our cordial approbation. His exposition of the evils and dangers of sectarian bigotry, were exactly in accordance with the opinion we have long entertained on this point. He inculcates the purest and strictest morality, and the highest degree of Christian piety. We have thus far been unable to discover the dangerous tendency of his system of theology. A number of our citizens have for years been believers in this faith, and we have seen no change in them for the worse on account of having adopted it. They comprise some of the most respectable members of our community; we have known them long before and since they embraced Spiritualism, and it it has produced any visible change in their character and conduct as citizens and Christians, it has been for the better. We therefore are not prepared to make war upon Mr. Harris or his doctrines. We are neither his champion, advocate, or apologist, except in this: we contend and shall ever contend, for the freest toleration to him, and to those who believe with him, in the full exercise and expression of their opinions, until we discover in those opinions something that is destructive of the good of society. This principle, the principle of freedom of opinion and freedom of speech, is secured and guaranteed to every American citizen by our glorious Constitution as long as kept within those bounds wherein the safety of our political institutions are not endangered and the moral sense of the community is not corrupted.

A View of Spiritualism.

SOME friend has sent us a long article in defence of Spiritualism, clipped from the *New Orleans Sunday Delta*. It appears to have been originally addressed by the author as a private letter to his sisters, and contains views and arguments which we deem worthy a place in our columns; but we have only room for the following extract:

It is astonishing with what perseverance the opponents of spiritual communion continue their opposition. When they are driven from one position they quite constantly, they think, take up another. First it was all humbug and delusion, or deception—then it was animal magnetism and psychology—now it is one thing and then another, until finally driven to the wall—they freely acknowledge the *reality* of the phenomena—say it is wonderful, mysterious, can't be accounted for, but it isn't spiritual. Or, perhaps, one like Bishop Hopkins, of Vermont, says and believes it is spiritual, but it is the spirit of the devil. And yes, it is the devil, who has broken his chains, and is now loose in the world, going about seeking whom he may devour. But what is the work which this arch enemy of mankind is doing? Has he turned reformer and philanthropist, casting away the sword of evil, and holding in his right hand instead, the balm of Gilead? healing the sick—giving the blind to see, physically and spiritually—opening the ears of the deaf—making the lame to walk—guiding the weary and heart-broken to that river of peace which flows from the city of our God, and whose banks grows the everlasting tree of life, whose leaves shall be for the healing of the nations? I, for one, protest against the idea that can be an evil spirit, who is doing all these good works. It may be said that it is not good to do those which results from the belief in Spiritualism. That it makes people insane—that it tends to overthrow the established belief in the Christian religion—that it is a war upon the Church, and war upon the teaching of the Bible, and that it gives a character to the spiritual world, which is undignified and frivolous. That the evil has made some, nay, many people insane cannot, of course, be denied. But that ought not to be advanced as an argument against its truth, it cannot be with any good reason. For have not other religions produced insanity in many instances? No sect could claim exemption from such a charge, and should that fact argue against the truth of the doctrines of any sect? If so, where shall truth be found? Not in the Bible, for many persons upon becoming suddenly impressed with the sublime and holy truths have been made incurably insane thereby. Love has made thousands upon thousands insane, but on that account must that holy principle, implanted within our breasts by the Almighty, and taught by Him through Christ as the very foundation of true religion, be discarded and stifled within us? Money has made thousands insane; but does that argue against its good uses? And so on through the whole catalogue of the causes of insanity the same argument will apply.

That Spiritualism tends in any degree to overthrow or weaken belief in the true Christian religion, or that it is at war with the teachings of the Bible, I utterly deny. On the contrary, its tendency is the reverse. It makes the Christian a real living fact, clothed in its beautiful garments which Christ gave it, of Love, Charity, Benevolence and good works, instead of a dead faith, decked with the pageants of pompous ceremonies, and the rattling shrouds of man-invented creeds. I do not mean to say that the different sects of Christians of the present day are devoid of all the Christian virtues. Far very far otherwise, for there are thousands I know whose hearts and lives are true to God and Christ, and among such I recognize you, my dear sisters. But what I mean *is*, that the tendency of the teachings of the Church, at the present day, is toward a blind faith in written creeds, and in ceremonies, and in fasting days, hopes of salvation on what occurred two thousand years ago, instead of having the heart and mind open to the reception of diviner influences from a higher source. Our laws are immutable and unchangeable, and I can not bring my mind to believe that he visited the Prophets and Sages of old with his choicest blessings of wisdom and knowledge of truth, and at the same time denies that with suitable conditions his influences may be as active to-day as then. All through the Bible, from Genesis to Revelations, spiritual manifestations are recorded, and in many instances identical in character with those which are occurring at the present day. Can it be said then, that the present manifestations tend to discredit the bible? Quite to the contrary; they go far toward corroborating, and thereby strengthening a belief in the truth of the miracles there recorded. I do not desire to compare the present manifestations with the miracles performed by Christ. His miracles were the direct acts of the Most High. But I do think that the manifestations of to-day tend unwittingly to corroborate the truth of the wonderful things recorded of old, for to believe in these, there is not a loop-hole to escape from the grossest belief in those. I, therefore, think it utterly impossible for a person to believe in the present spiritual manifestations and not be a firm believer in the Bible, and in the truths of Christianity. What I mean is, that Spiritualism, so far as my experience extends, tends in a direct and positive manner to confirm the truths which Christ taught, and adds to a faith in the belief of the miracles recorded in the Bible, a positive and tangible demonstration. It is true that the teachings of Spiritualism give a different construction as to the character of the miracles, from which the Church has generally taught. I believe that what is called a miracle, as recorded in the Bible, was not a violation or deviation from, the laws of nature or the Deity, but that they were in strict accordance with those laws. God is immutable and unchangeable, and His laws are in harmony with His character.

OD FORCE EATING MINCE PIES.

THE following communication was received from a gentleman who was formerly employed in this office, and who now writes us from Rochester. Some of our readers, believers as well as skeptics, may think that if Spirits were the agents of the mysterious pranks detailed in the letter, they might, if they would be hard, find a more worthy way of manifesting their presence and power. We do not take it upon ourselves to say they might not; but as the principal object in this (as in similar cases) appears to have been that of a mere *"manifestation,"* we see no why the method they adopted *should* excite our surprise, especially as it may have been characteristic of the Spirits while still residing *in the flesh*, and may now serve the important purpose of proving that they are still essentially the same beings that they were before.

This mysterious agent (Od Force) has been performing some wonderful feats in the family of one of the eminent lawyers of this city, by the name of Hastings. Among these are the following: The family, who by the bye are members of the Presbyterian Church, on their return from the meeting would find their furniture in great confusion. Bureau drawers would be taken out and turned bottom upwards, together with the frames that contained them. Chairs, tables, sofas, etc., would be scattered about and piled up in the most singular manner possible. The little daughter was sent to the store with a dollar bill to make some purchases; she put the bill in her glove as ladies are wont to do, and when she arrived at the store her money was missing. She returned to the house lamenting the loss of her money, when upon pulling out her pocket-handkerchief she found the money tied up in one corner, and a quarter of a dollar with it.

Not long since the family made up some six or eight pies, and placed them on a shelf in the pantry. The pies were soon missing and could not be found. A few days afterward the plates upon which the pies were baked were found in a pile upon the shelf in the pantry, and upon the pile of plates was a note written in a bold, plain hand, saying that if they made any more such pies they would carry them off and not even return the plates. The note was signed, I think, "Robbins," which upon inquiry proved to be the name of an eminent physician with whom the family had formerly been acquainted, and who had died some fifteen or twenty years ago.

The knives and forks, spoons, etc., would be taken from the table while the family were taking their meals, and upon searching for them they would be found in the pantry, the door of which had remained all the time closed. These, with many other performances of a like character, have taken place in the family. The family were at first disposed to attribute the occurrences to Spirits; but the brethren in the church told them that that solution of the mystery would not answer, and they now attribute it to "Od Force." Truly "Od Force" is a queer fellow!

Wanted for three or five Years.

THE undersigned wants a convenient Cottage residence containing nine or ten rooms, half the number at least being on the ground floor with from one to three acres of land which has been used for horticultural purposes. A place on which there are a variety of fruit trees already in bearing would be preferred. The house must be plain and unostentatious in style, but constructed with special reference to convenience, and situated within one hour's ride of the City Hall. If ever has such a place to lease may apply at this office, to S. B. BRI

New-York Conference.

REPORTED BY R. T. HALLOCK.

Stuyvesant Institute, *March* 12, 1856.

Mr. Dresser called the attention of the Conference to some common sayings of passages in the New Testament, which left the meaning obscure and difficult of comprehension. He thought attention to this subject, on the part of the Conference, might have the effect to inform our cotemporaries that we were in the earnest pursuit of truth, if we had not yet found it. The 12th chapter of 1st Cor., first verse, where Paul is made to say, "Now, concerning spiritual *gifts*," etc., it should read spiritual *phenomena*. So again, in the 14th chapter, he is made to say, in the twenty-fourth verse, that the unbeliever, when he hears all the brethren prophesy, "is convinced of *all*"—he is judged of all." But what does this mean? Paul had been speaking of two classes of hearers, the "learned and the unlearned;" that is to say, men of experience and men of no experience. How to reach these is the object of Paul's solicitude, and he speaks of two means within the Corinthian church—the gift of tongues and the gift of prophecy. To illustrate the *specific value* of these "means of grace," he goes on to intimate, that if an unbelieving Greek or Arab were to hear himself addressed in his own tongue it would be to him "a sign"—that is to say, might lead to his conversion; whereas prophecy would be of no avail to these unlearned men in spiritual phenomena. But then if all the mediums—the whole church"—should speak with tongues in one place at the same time, the unlearned would say, "Ye are mad." But if all are in the exercise of their clairvoyant, or seeing, or prophetic powers, as it is rendered, and an unbeliever comes in, he is at once seen and known as to his interiors, and his mental state is readily portrayed by them all; and through this declaration of the secrets of his heart, the opposer is made to admit that God is in those who do this, "of a truth," and hence will fall down on his face and worship him. Mr. Dresser said, the original Greek, properly translated, would convey this idea clearly. Paul in this chapter, expresses his preference for *seeing* mediums. The translators of King James' Bible did the best they could, doubtless; but these obscurities which appear only in the translation, show that the translators had no comprehension, except as mere linguist, of the subject-matter they were at work upon. If they had, instead of saying as above, "judged of all," they would have said *discovered* of all. The power to discern and understand the motives and thoughts of others, is abundantly verified in our day. Paul called it prophecy and we call it clairvoyance; but the power is the same by whatever name it may be known, or in whatever age it occurs. The ignorance of King James' translators, and of all subsequent orthodox commentators, of the real nature of apostolic solicitude, is apparent in the church to-day. The church is not yet aware that Paul and Jesus were Spiritualists, and once hand us over to all manner of damnation, because we hold the same faith predicable of the same facts, and try to apply the apostolic admonitions to its use and enjoyment. For himself, he considered Scripture the mere "husks" of faith, not worthy of a comparison with the divine potency of a living spiritual experience. He had lived on husks long enough to know their flavor well, and was thankful that he had found something better in "his father's house," where a more abundant table and better fare was to be had for the seeking. The world needs a guide-board or finger-post to let it know that this mansion does not mark the *highway of history*, and is not to be found therein, though paraded with the greatest care. Nor is it constructed of *paper at all*. It is neither clap-boarded with "commentaries," nor shingled with the thirty-nine articles;" but is to be found within the human soul. The walls of which are the immortal Spirit of man, and the light thereof is transmitted through the windows of a living experience. He could testify of the value of this experience to himself; and what it had done for him it could do for all. Like other men, he had felt the pangs of bereavement, he had proved the inadequency of the old doctrine of the resurrection, for it was too absurd for rational acceptance. But he had realized now, that those whom he supposed lost, have come again. This he has demonstrated without the loss of any of his senses either. He was not mad, but in his right mind; and besides, he was well backed up in his faith by the very authority which the church recognizes; for the apostles testify of the same things in their day as common, and necessarily so, for by the same authority we are certified that "there is nothing new under the sun."

Mr. Poole said he considered himself a Christian Spiritualist, though he could by no means accept all the dogmas of theology. Christ was to him the "door" into the kingdom—"the good physician" whose prescriptions he needed for the restoration of his spiritual health. He could make no profitable use of Christ's body or blood, but his sacred truths of life and philosophy we ought to accept and imitate. Heaven is a state that may be enjoyed here; and when prayer becomes the life of the soul it will be. There has been much wrangling in the church about baptism. We read of baptism by water, and baptism by fire and by the Holy Spirit. The latter he thought was realized when man lived in the highest department of his nature and enjoyed the freest communion with the Spirits of the just. There can be no hell for the man who walks by his own inward sense of right.

Mr. Ingalls thought those who worship a book could readily find in it a prophecy or description of whatever they saw or desired to have true. This is so of all reformers who pin their faith on the Bible. Luther thundered at the Pope from the Bible, because he found the free-inquiry principle clearly taught there, and the Pope thundered back again with the same piece of ordnance loaded to the muzzle with the keys of St. Peter." But Luther, though he found so much freedom of inquiry in his "Word of God," took very good care that his followers should never inquire into the authority of *his* authority; that was pushing the principle too far. His word of God allowed of free inquiry up to him, but not one step beyond. The pious Christian may retch himself between snoozes as he is whirled through the country at the speed of forty miles an hour in a railroad car, with the holy reflection that Isaiah prophesied of locomotives; but quite other and later intellects have builded them without the least infringement upon Isaiah's patent either. Modern experience has discovered immortality *by itself*, and is no more beholden to Christianity than Christianity is to Judaism. He respected the truth and purity of Jesus, but Christianity in the popular sense, what is it? It is a system of passive submission to wrong. "Slaves, obey your masters," is the doctrine of the masters the world over, whether taught by Catholic priest or Unitarian liberalist. It is a mistake to say this Christianity has not had time enough—that it has not been lived out: it has been fulfilled to the letter, and the truth is, in nothing but the letter. It is simply a system of Church dogmatism, requiring of its disciples the surrender of every manly attribute, and to such it has had its day, and a pretty long one too. Its result has been pauperism on the one hand, and luxury on the other. It has filled the world with masters and slaves. Now, Spiritualism contemplates the emancipation of the individual, and through his means finally of the whole race. It is the lonly power on earth able to do it. What he wished, however, to insist upon was, if Spiritualism was worth any thing at all, it was worth it *in and of itself*. He had no objection to what had been said about a revision of the old Scriptures, but he thought the best, or any translation of the Bible, would have but little effect upon those who would not accept the testimony of their own neighbors and friends, when they testified substantially of the same thing recorded in their own books.

Mr. Matthias was of the opinion that to commend itself to the world of mankind, Spiritualism must show that it is closely allied to the Holy Scriptures. But to be so allied, its facts must not contradict (as they do) the doctrine of the resurrection of the dead as understood by the church. Spiritualism in doing so had proved itself entirely without the sacred inclosure of the select saints, who were of the opinion that was a piece of unmatchable impudence for a man to presume upon immortality without the consent of Christ and the Church of the "accident" being first had and obtained. The doctrine of the resurrection of the body was the essence of Christianity, and there could be no immortality until the body was raised up from the grave or wherever it might be. Christianity is the divine method of immortality—the only means by which man can become immortal. We die in Adam and live in Christ. Spiritualism, therefore, has no lot nor part in the matter. The Bible glorifies a resurrection of the body, and Spiritualism denies it. The modern Spiritualist predicates his knowledge of immortality on the bare evidence of his own senses and observation, without such as saying to the church and its sacred documents, "By your leave, gentlemen." Whereas, the true Bible believer knows very well that he can make no claim to the possession of a spiritual body until God is graciously pleased to give him one.

Mr. Gray thought there was a two-fold way of examining history. Matthias looked at it in the light of authority, and he would have him do it absolutely. That was one way of reading the Bible. He (Gray) was in that pit of authority himself, and knew how to pity those who were in it still. But in his estimation the truly profitable way of looking at the past was in the way of comparison—with a view to find the principle of their experience and of our own. All human experience was valuable and worthy of consideration, and capable of much benefit if we will not fall into the stupid idolatry of worshiping it. Ad-

BOOK NOTICES.

Spiritualism Explained. By Joel Tiffany. New York: Graham and Ellinwood: 141 Fulton-street.

This work aims to give a philosophical explanation of all the important phenomena of Spiritualism. The general subjects of the work are: The Determination of Truth; The Sphere of Lust; The Second, or Relational Sphere: Communication; Philosophy of Progression; Mediumship; Spiritual Healing; Condition of the Spirit in the Spirit-world; Organization; Individualization; What Constitutes the Spirit; Lust; Marriage; Free Love.

An author widely distinguished for his scientific attainments, who writes under the *nom de plume* of "Phœnix," has expressed his opinion of this work in the following language: "The various writers on this subject [Spiritualism] have rather spoken of its curiosities than its use; and we know of no book so capable of instructing and satisfying even a progressed mind on either the precise use or exact advantages arising from a full belief in Spiritualism. This task has been most fearlessly performed by Joel Tiffany, Esq. He brought to the work a vigorous and original mind. A long course of legal practice has peculiarly adapted him to the task, particularly as an investigator of truth. His own progression was such as to enable him to profit by his former practice, while his mediative power gave him intuitive advantages seldom combined in the same individual. His work seems to be suited to the precise wants of the day. * * While we freely admit the beauty and usefulness of many works written on abstract phases of Spiritualism, we can not but perceive a want of continuity in their didactic character; and from the point where the mind admits a future state of existence to the supposed character of that existence, and the proper preparation of the Spirit while in the form for entering upon such condition, we can not but observe that no work preceding Mr. Tiffany's has met the demand. A careful reading of this work, we are confident, will instruct and elevate every Spiritualist. It will enable him to review his intuitions, and to find their true value. It will chasten his confidence in communications which are not self-evident as truths, and improve his power to comprehend these truths. Every proposition of the work is worthy of the reader's best thought and highest power of study; and if he follows them with the same pure aspiration that seems to imbue their author, he will rise from their consideration a wiser and a better Man. For sale at this office. Price $1, postage free.

Ministry of Angels Realized: A Letter to the Edwards' Congregational Church, Boston. By Mr. and Mrs. E. A. Newton. Boston: Bela Marsh.

This pamphlet, which has been before the public for some three years, and highly appreciated wherever read, as a clear and forcible exposition of Spiritualism, especially in its relations to the Bible, has been re-issued in a considerably enlarged form. It consists of 72 closely printed pages, and is sold at 15 cents per single copy; $1 25 per dozen. Postage one cent. For sale at this office.

ARGUMENT FOR IMMORTALITY.

Messrs. Partridge and Brittan:

Gentlemen—I can not be an atheist, and yet I think I could much easier reason myself into atheism than deism as generally understood. By deism I mean a belief in *one* God, and a disbelief not only in revelation, but also in immortality. To me, the simple admission of the existence of the deist's God is evidence of itself of immortality. True, I would hope for immortality even in the darkness of atheism, for if everything thus far developed is the result of chance, I would still *hope* that the same chance, after our decease, might reproduce us.

It has been the boast of the deist that he founds his views upon reason, and in many things it is admitted he does; but it appears to me that in order to avoid the admission of the truth of immortality, he not only repudiates reason, but plain common sense; and I query whether any man can come into a rational and truly divine belief of immortality without the exercise of common sense; for, in order to enter into any state that leads to a belief in immortality, we must be child-like, and let simple common sense exert its legitimate influence upon our minds, independent of the schools of theology or skepticism. The simple child of nature is more likely to arrive at correct conclusions in relation to this subject, than one whose mind has been poisoned by a spurious religion, or a spurious philosophy, especially if that mind is catechised upon the subject and allowed to advance its own original ideas and notions of things without being tinctured with the suggestions arising from the wisdom of this world.

The deist's God is made to possess all the attributes of the God of the Christian, namely, infinite wisdom, goodness and power. Starting, therefore, with such a God as this, immortality and eternal progression would seem to be a necessary consequence. This God (the God of the deist recollect) is the author of man, for the deist does not believe that the Devil had any thing to do with his creation, or, indeed, that there *is* any such being. Well, what kind of a being is man? Why, he is an individualized being—a miniature universe within himself—a god on a small scale. There is implanted in his very nature a desire for knowledge, happiness and immortality—a desire to know what shall be his condition to-morrow—a desire to live and progress, *ad infinitum*. Why, I ask, did the deist's God make such a being, when he knew his desires would not be gratified? Was he unable to make him immortal? This thought infringes upon the attribute of his power. Was he unwilling? This reflects upon his goodness. Did he make him with that view, and finally fail of its accomplishment? This detracts from his wisdom as well as his power. The deist, I insist, must either dispossess his deity of his several attributes, (and without such attributes what kind of a God would he be?) or admit immortality as a necessary consequence, or else throw away reason and common sense which he professes to reverence as stepping-stones to truth.

Why, I ask again, did God make such a being as man, endowing him with the capacities and desires before referred to, just for this short life? What was the motive? Was it to mock us? Was it to see how much sport he could have over our misfortunes? Was it to let us mourn, weep and gnash our teeth while passing through this cold, unfeeling and ungrateful world, and then bury us beneath congenial rubbish, to fertilize the earth, to make the grass and trees grow more luxuriantly? Why could not his *most gracious Majesty* have been satisfied with making reptiles and animals, such, for instance, as snakes, birds, squirrels and the like? Surely, to a good being, more real pleasure would be enjoyed by witnessing the curious antics of the serpent—see him coil and run, and hear him hiss—or the little birds or squirrels, as *they fly* or leap from tree to tree, and from limb to limb, and sing and chirp, all unconscious of the morrow, or that they have even got to die.

Why, I ask again, the necessity of making man—*yes, man as he is*, and cut short his existence before one faculty of his mind is a millionth part developed? Let reason and common sense answer. For my own part, in view of all the ills of life to which flesh is heir, did I *know* and recognize the existence of such a God, and could I be permitted to hold conversation with him, I would say to him in emphatic language, "Most potent Sir, *I will not* accept of life, or rather allow its continuance, upon the conditions prescribed by you. You forced me into existence without even consulting me. You have surrounded me by circumstances that I can not control. You have endowed me with a capacity capable of almost infinite progression, infused within me a strong love of life and immortality, and yet you have made me such merely out of sport, to gratify an aristocratic whim of your own, without regard to my interest; and now, Sir, allow me to say that this is too small business for a God—so small, indeed Sir, that any well developed man who has not been choked with the thorns of superstition and a false philosophy, even with his present wisdom and goodness, would, providing he possessed one of thy infinite attributes—the *attribute* of power—blush to exercise it in making man as he is, unless he made him for an immortal existence.

"Why, I again inquire, did you not let me remain an unconscious clod of earth? This dagger that the reason you have given me has taught me to make and use of, will I plunge deep into my heart's blood, and thus, Sir, will I prevent you from the enjoyment of any further sport growing out of my existence. If you *have* the power it seems that my existence is not to be perpetuated. Of course I owe no debt of gratitude to you. I have lived where I have experienced and witnessed as much mockery, trouble and affliction as I am disposed to, and now I will take my own life, knowing it will not again be resuscitated, and that I shall at least have the privilege of repose. And the only prayer I have to offer to such a God is, if you ever again undertake to make man upon a similar principle, let my dust and ashes remain untouched by thy unskilful hand."

My reason and common sense teach me that atheism is an absurdity; that deism, without immortality, is a still greater absurdity; that all isms are in their very nature absurdities, unless they show the father in their God, and immortality and eternal progress as a natural and necessary consequence of the existence of a God. G.

Southold, *March* 10, 1856.

How appropriate is that Emblem of Knowledge, faithful to the memory of childhood's School-time—a Temple set upon a hill—for how often do we toil up steeps of anguish, and wade through brambles of disappointment, to perfect a single idea that is useful to us?

Original Communications.

IMPROMPTU SPIRIT RHYMING.

Texas, *February* 18, 1856.

Messrs. Editors—The following lines were communicated through Mr. L., of Washington City, about two years ago, (23d Dec., 1853) by what purported to be the Spirit of the late Captain J. R. B. G——, of the army; and although very different in tone and style from ordinary spiritual communications, yet they are so truly characteristic of their reputed author when living, that I am induced to contribute them for the benefit of such of your readers as may have known him in the form. The Captain was a man of excellent ability, and of decided literary tastes and attainments, possessing a fund of satirical wit and humor, and withal something of a poet. These lines would seem to indicate not only the "ruling passion strong in death," but that it retains its hold upon us, even in the land of Spirits.

I would here remark, that neither the medium nor any one present except myself had ever known him in life, or knew that such a person ever had existed, until he announced himself by name, and that, too, at a time when I was an unbeliever in the spiritual origin of the manifestations I was witnessing, and therefore was not only not thinking of him, but was not expecting an interview with any of my departed friends; and that he established his identity, by recalling to so many events of the past unknown to others present, in which he and I were participants, and exhibiting through the medium (who was in a trance) so many striking peculiarities of his own character, that it contributed not a little towards convincing me that the spiritual was the only rational explanation of the phenomena.

On the occasion referred to, after holding with him, through Mr. L., a very amusing conversation for some time, I requested him to write for me some poetry, reminding him of his occasional efforts at that kind of composition when in the form. He inquired, "Upon what subject?" I replied, "Your present life," when immediately, and without any hesitation, Mr. L.'s hand commenced writing very rapidly, and produced the following:

This world's a fleeting show, you know,
Sometimes on top, sometimes below,
And thus it is that round we go,
Like horses in a circus;
Then by-and-by we make a start,
And bolt the track, having play'd our part,
Some with truth, and some with art,
Into the next world they jerk us.

Then at times we come to see
Our friends on earth, and have a spree
With those who jolly used to be,
Around the old mess-table.
Those times we'll never see again,
Nor ride a race, nor fight amain,
But here we have joy free of pain—
'Tis truth I tell, no fable. I'm O. P. H.

After some conversation which here occurred among those present, during which the Spirit replied to our remarks in very amusing and somewhat satirical rhymes, I remarked, "Come, Captain, go home with me;" to which, through Mr. L., was immediately written the following in reply:

Go home with you! your room's too cold,
Your fire is out, no light is there;
And he would be a Spirit bold,
For that—to leave his own bright sphere.
In dreams to-night I'll visit you,
And all our by-gone days go over;
When care was light as fleeting dew,
And o'er life's sea a rover,
I spread my sail to every breeze,
Laughed at all things not pleasant,
Caring for nought but shady trees,
Wishing myself a peasant,
That I might ever freely roam
In my bright and leafy home.
Can you recall those pleasant hours?
Those days were bright, those days of flowers!

You will readily understand that I do not send you the foregoing from any merit I suppose them to contain, but merely as an example of the manifestation of those peculiar qualities of mind that characterized the Spirit in the form. J. H. P.

THE NAPOLEON PROPHECIES.

A few significant items of intelligence relating to the death of the late Emperor Nicholas, having recently been made public in Europe—constitute my apology for again calling attention to the spiritual prophecies purporting to have been made by the Spirit of Napoleon, in reference to the fate of the Russian Autocrat, and the subsequent events which were to transpire in consequence of his fall.

These prophecies were published in the Telegraph, and three other New York papers, December, 1854, at which time Nicholas was in the enjoyment of his usual good health, and bade fair to live many years. At that time Prince Menschikoff was in command of Sebastopol, was Governor of Finland, Lord High Admiral, and held various other offices of trust and honor, such as no subject could enjoy who was not in strict confidence with the Emperor.

It will be remembered that the Spirit predicted, that within the period of three months an European monarch would be assassinated, and very plainly and unmistakably designated Nicholas as being the monarch referred to. It also predicted that there was trouble brewing between Nicholas and Menschikoff. It furthermore declared that some time after the consummation of the first event spoken of (the assassination), a kingdom would be overthrown, and that a general would take arms against his master, and raise the banner of the people," etc. Now I claim that these prophecies have been literally fulfilled, with the exception of the last two points.

Nicholas died on the very day that the "three months" expired. Almost the last public act of his life was to disgrace Menschikoff, recall him from his command at Sebastopol, deprive him of his honors as Governor and Admiral, and to *graciously* permit that high functionary to retire to private life. Certainly the Spirit was a true prophet who, three months before, impressed me to say that there was "trouble brewing between Nicholas and Menschikoff."

When in March, 1855, the news arrived that the Emperor Nicholas had suddenly been cut off by *paralysis of the lungs*, the force of the prophecy was much weakened, even among Spiritualists, in consequence of his having died a natural death, when, according to the prediction, he should have been *assassinated*. In my communication upon this subject published in the Telegraph, April 14, 1855, I ventured the opinion that I might have been mistaken in using the word *assassination* as a true exponent of the idea with which I was impressed. On my appeal to the Spirits, however, I have repeatedly been assured that I was not mistaken—that *assassination* was the true word, and that it would yet be proved to the world that Nicholas was really assassinated. With these assurances I have patiently waited for the truth to work its way before the world. I have before published the opinions of the French physicians who, according to the *Siècle*, (a Paris paper) are confident that Nicholas was deliberately poisoned.

I have just come in possession of a knowledge of the deliberate opinions of the faculty of England as recently published through the Press of that country by Dr. Wakely, a highly distinguished London surgeon. He says:

In the case of the Emperor Nicholas, his death was put down to paralysis of the lungs and bronchitis, which, according to the symptoms described, was known by men to be impossible, and to have been stated only to deceive the public mind. The official document describing the Emperor's death, stated that at the last, he took leave of his family with a firm voice, a proceeding physically impossible if he were suffering from the diseases mentioned in the certificate of death. The belief, therefore, in the minds of the medical men in England, was, that the Emperor was poisoned.

With such evidence, together with the fact that the body of Nicholas *turned black* very soon after his death, and the mysterious silence which has been maintained in regard to the details of his sickness, who can hold a reasonable doubt of his having been poisoned? Time, I feel assured, will soon show *who* poisoned him, and for *what* he was poisoned. *No man in Europe is well known the cause of Nicholas' death as Prince Menschikoff.* This is my opinion, and I take this occasion to make "a note of it." If, then, Nicholas was the victim of poison, four of the six points embraced in the prophecies have been fulfilled, viz., 1st, the death of a monarch; 2d, his assassination; 3d, within three months from the date of the prophecy; 4th, the trouble between Nicholas and Menschikoff, which led to the disgrace of the latter.

Touching the prediction of the overthrow of a kingdom, and the rebellion of a general, its verification can not be determined upon until we can learn how long a period is involved in the term "some time after." Let us wait a little longer for the solution.

But from what appears in the subjoined paragraph, which I extract from a late number of the *Tribune*, the Spirits who were cognizant of the destiny of Nicholas, did not confine their prophetic visits to this country.

An extraordinary story is circulating in the Paris salons. Here it is: Toward the last days of January, 1854, the Czar Nicholas, alone in his study, saw all at once before him a monk of gigantic stature, of whom he instantly demanded what he wanted? The monk replied: "I have come to warn you. If you undertake this war from pure motives you will succeed; but, if from your own personal ambition, you will fail; your armies will be vanquished, and you yourself will come to an untimely end before the close of the war." The Czar rushed at his visitor, and called the guards from the ante-chamber. The guards came and found the Czar clutching at this air, and exclaiming, "The monk! the monk! who has seen him? Prevent his escape." Such is the tale that was stealthily whispered to St. Petersburg, in the last days of January, 1854, and which was written on the 1st of February by a diplomatist then in Russia, and transmitted to Paris.

If this story be true, then Nicholas must have been a *seeing medium*.

While upon the subject of prophecy, allow me to speak of impressions which I received more than ten years ago, when I knew not the source from whence I received them, and consequently had no faith in their genuineness. I think it was in 1843 or 1844 that I was present at a Temperance gathering in Boston, when a young man, who was sitting near me, arose to address the meeting. He had scarcely commenced his address when an internal voice seemed to speak to me, saying "that man will be a President of the United States." As he was but an humble artisan of a neighboring town, who had never to my knowledge taken any part in politics, or made himself conspicuous before the public, save that occasionally he was in the habit of modestly but earnestly advocating the unpopular principles of Temperance, I could not receive the impression with any degree of confidence. And yet so strong was *my* conviction, that it was with difficulty that I restrained myself from telling the gentleman that he would live to be President of the United States. I had often spoken of this impression to others, long before I knew what spiritual mediumship was. That gentleman was then plain Nat Banks, of Waltham. Now he is the Hon. Nathaniel P. Banks, Speaker of the United States House of Representatives; and if the good fortune which has attended him the last five years does not desert him, he may yet verify the truthfulness of my early impressions. In the year 1845 I attended the Methodist Church in Bennett-street, Boston, the Rev. Mark Trafton being pastor. In the midst of one of his discourses, I turned to my wife who was beside me, and whispered: "That friend is out of his place; he's got to *go to Congress to find his* sphere of action." I do not remember whether I ever mentioned this subject to Mr. Trafton, but I know that I was often impressed to do so. At all events he has now found his right "sphere of action," as he was last autumn sent to Congress as a Representative of Massachusetts.

I have not seen either of the above named gentlemen in eight years, and may never see them again; but a knowledge of their moral worth and brilliant talents leads me to hope, for my country's sake, that I am a true prophet in my impressions of their respective "spheres of action." John P. Coles.

STRICTURE UPON STRICTURE.

Norfolk, Va., *March* 8, 1856.

Mr. Editor—If the "agitation of thought is the *beginning* of wisdom," permit me to offer a few remarks upon "A Word of Criticism" in your issue of February 30. The author, among other remarks, reflects upon the "dogmatism and prejudice" of many former skeptics who are now converts to the belief that the soul is immortal. Our brother mentions Dr. Hare's "criticisms on the teachings of Jesus" as an example. He finally gives us the very judicious advice "not to pin our faith too strongly upon the speculations of others," etc. I agree with our brother K., that there is as much "prejudice and bigotry" in the ranks of skepticism, as will be found among either Christians (so called) or Mohammedans. This prejudice, it appears, consists not in their defense of opinions already deduced from the *progress* which *has* been made in the various departments of metaphysical science, but in the practical assumption that *they* can *progress no further*, and that it now only remains for the world to progress up to them to be able to see as they do.

I have been from childhood an "infidel." I well remember that in extreme youth *I tried* to believe the dogma of the Atonement and Miraculous Conception, but *could not*. Every phase of the subject I inwardly felt was a libel upon God, and a proof to me, of the utter ignorance and credulity of those who first propagated the idea. I am yet young, but I have already, in my frequent intercourse with avowed skeptics, been as often pained with the conviction of their bigotry as I have been with the intolerance of (so called) Christians. They, too, often assume a position as the *ne plus ultra* of infallible truth, and like an army in its intrenchments, seem determined to defend themselves against every invasion, whether of truth or error. Such individuals plainly demonstrate their conviction that "the agitation of thought is not the *beginning*" but the *end* "of wisdom." They dare not investigate the basis upon which a new hypothesis is founded for fear that they will be converted. I do not believe, however, that Dr. Hare is in this category. He may, in his old age, feel the embers of enthusiasm fanned into a flame by the breath of celestial, yet natural, truths uttered by relatives who for the first time during a separation of long years are enabled to prove that, though invisible, they live. But I, for one, judging from his past career, am disposed to believe that he would be ever willing not only to review the basis of his past or present positions in relation to any subject, mental or physical, but that he is ever seeking further information upon all subjects of thought.

The great difference, I modestly opine, between Dr. H. and brother K. is, that one submits to no authority except deductions of reason drawn from known natural laws, cherishing still the hope that a patient investigation may develop a practical knowledge of other laws not yet known, while the other "pins his faith" upon "Orthodox" interpretations of "the word of God," in the hope that some marvelous occurrence may yet prove the truth of those "interpretations." Brother K.'s argument *in explanation* of the "Birth of Jesus," I submit is not legitimate, if he means by it to defend the alledged "miraculous" advent of that personage. The process of development from mineral to vegetable, from vegetable to animal, and from animal to man, was carried on at a rate which renders the change *imperceptible* to us, and has required billions upon billions of years to develop material into the present highly refined organization of the human form. I believe that this same course of imperceptible growth will continue until the inhabitants of earth are so etherial in their physical constitutions as to be able to annul the effects of the law of gravitation, and soar aloft or sweep along at railroad speed from one locality to another, and that the power of clairvoyance will be made to supersede the "Telegraph" paper and wire.

Now all this, and much more, is directly opposed to the idea of a "perfect God" being developed through a human mother by a nine months' gestation. I am not only willing, but *love* to believe that Joseph and Mary were highly refined Spirits yet in the body, and that Mary did attract, and was influenced by, highly developed Spirits while pregnant with the child Jesus; and when I see the proof I am willing to believe that he was really the Son of God in that sense held by the "Church." I have no impregnable position to defend, for that would stop all progress.

The foregoing has impressed me with the immense importance of a *practical* appreciation of the laws that govern embryological development. There is no department of thought more intimately connected with the progress of mind. Every prospective parent should endeavor to acquire a full knowledge of the immense influence exerted by every mental and physical emotion or feeling of the mother upon the unborn child. Parents in possession of a just conception of these facts, and a *will* to govern their practice accordingly, may render their children far superior to themselves, even as Jesus is said to have been superior to Joseph and Mary. And here is where the "re-organization" of society must begin. Innumerable facts on record connected with, and proving, the hereditary transmission of *acquired* activity of particular portions of the brain (which is but an instrument of the soul), together with my own careful observation and personal inquiry and experience, have rendered it clear to my mind that, by a proper training of the prospective parent, the world may soon behold many Christs whose missions will be for the "healing of the nations." Every person should prepare for the work by a careful study of Nature's divine laws.

In confirmation of the above the Spirits are at this moment rapping on my table. Yours fraternally, W. H. L.

GLORIOUS TRUTHS FROM AN ORTHODOX BAG

The following extracts are taken from the first volume of the "Theological Sketch-Book." This book I find prefaced with many recommendations from the D. D's of the principal Orthodox denominations, so called, of the United States, and favorably commended to the notice of students at the Theological Universities, to preachers of the Gospel, and to the Laity.

"*Good Angels*"—The author says, "Such is the love of God to his children, that he appoints many angels, on particular occasions, no less than a host, enough to form an encampment, to save his servants. They are real beings, not imaginary beings, as the Sadducees supposed. Acts 23: 8. They have a personal subsistence; hence they are sent forth. Heb. 1: 14. They are *Spirits* that *speak*. Acts 10: 19. They are living creatures. Ezek. 1: 5. They possess understanding and will; and do such things as none but reasonable creatures can do. The world in general is the object of their attention and care. Many great men have been wonderfully protected and delivered by the angels of God. This was the case with Darius, the Persian Emperor. Dan. 11: 1. Also Alexander the Great; neither of them feared God, but they were instruments to accomplish his designs upon the earth, and as such were protected and delivered by his angels. They are as a lamp to the righteous, to light and direct them. They are as coals of fire to the wicked, to punish and consume them.

"In times of war, wonderful victories are obtained by their agency. They occasioned the sound in the mulberry trees, through which David obtained his victory. The great revolutions which happen in the world are effected by their agency. The world moves as the angels of God move. They deposed Nebuchadnezzar, and gave his crown to another. Dan. 4: 17. When Belshazzar was slain, Babylon taken, etc., it was by their agency. An angel wrote the hand-writing on the wall, intimating to the king and his nobles the fate that awaited them. The great revolution that took place in the world, at the conversion of Constantine the Great, was brought about by angels. Rev. 12: 7. Thus we see, that this visible world is by God's appointment governed by the invisible world. They have great influence upon the minds of men.

"*Evil Angels.*—Evil angels can suggest evil thoughts in the minds of men, as good angels suggest good thoughts, for all good thoughts are originally of God, and he makes use of the ministry of angels to influence the minds of men.

"The souls of good men pass through the *Devil's territory*, *but they are safe under the convoy of angels*" alluding I suppose to the second sphere. Hell is above them, and not below, as has generally been supposed.

"Let us imitate the angels in doing all the good we can. Let us remember that the eyes of the angels are upon us; they witness all our actions. Eccl. 5: 6. They are present at our assemblies. 1 Cor. 11: 10. Let us remember these things and act accordingly, and we shall soon associate with them in the walks of the paradise of God. Zech. 3: 7.

"*Ministering Spirits.*—Heb. 1. 14. 'Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of salvation?' Angels are Spirits. Many of the ancient philosophers, and not a few of the Christian fathers, believed that angels were clothed with some kind of bodies composed of the purest particles of matter, which they call etherial.

"As Spirits, they possess natural and moral perfections; they have understanding, clear and comprehensive. Their knowledge is vastly extended; the wisdom of an angel is proverbial. David was said to be as an angel of the Lord, to discern good and bad; and wise according to the wisdom of an angel. 2 Sam. 15: 17–20. As Spirits they possess great power; David declares 'they excel in strength.' Psalm 103. As Spirits they possess great activity, or swiftness of motion. They are represented as being "full of wings;" how easily and swiftly do they transport themselves from place to place; even the finer particles of matter are amazingly volatile. How inconceivable is the velocity of light! But how hardy compared to the speed of an angel! Angels minister to our instruction; to our deliverance in times of danger; to our comfort in distress. Gen. 16: 9; Judges 13: 13–14; Matt. 1: 20; 2: 13; Acts 10: 3; 2 Kings 6: 17; Psa. 34: 7; 91: 11; Dan. 6: 22; 3: 25; Acts 12: 7; Luke 22: 43. Angels minister to our release from the body, and our admittance into heaven. Luke 16: 22; 2 Peter 1: 11.

"1st. Divine in its authority, they are sent. 2d. Active in its nature, they are sent forth. 3d. Universal in its agency, '*all* ministering Spirits.' 4th. Benevolent in its results, they minister to our salvation."

In any court of justice, after such confessions, our orthodox friends would be barred the privilege of denying by plea what is so clearly and forcibly set forth in their declaration. This is but a small part of what their works contain. M. Van Every.

Jefferson, O., *March* 1, 1856.

MISS BEEBE IN TROY.

Troy, *March* 10, 1856

Brothers Partridge and Brittan:

Although you have not heard from the Trojans of late by way of application for lecturers, (of which you may think strange, as we have usually drawn our supply from your head-quarters,) we have not been without lectures, and those too which will compare favorably with any I have ever listened to. Miss C. M. Beebe has been with us for seven weeks, and each returning Sunday she has read to us two lectures, which for beauty of diction, poetry of thought and language, are equal to any it has been my good fortune ever to listen to; and like one of old at the "marriage feast," she has "kept the best wine to the last." We thought the first were good, but each succeeding lecture was better than its predecessor, and I think "there are a few more of the same sort left."

I feel that in calling the attention of Spiritualists to Miss Beebe as a lecturer, I am doing them and the cause of Spiritualism a service; for wherever she goes she will elevate the standard of beauty, and leave a mark for all to look *up to*.

As a woman, we love her as a sister. As a medium for Spirit communion, she is surpassed by few. We would gladly keep her amongst us, but her engagements call her back to Boston, where she is to speak next Sunday.

We shall, if possible, persuade her to come back and pass some of the summer months with us. She came here an entire stranger, but she leaves in Troy many warm friends whose hearts will ever rejoice to hear of her happiness and prosperity.

Spiritualism in this place is hemmed in and cramped down by the sectarian influence that surrounds. Several of the churches have opened their batteries upon us. Within a short time several Spiritualists have been read out of one, and another, a Presbyterian, has passed an edict, or issued a Bull, forbidding their members from attending the meetings or circles of Spiritualists, and further ordaining that no two shall sit together for the purpose of influencing each other. What bigotry! What stupidity! But let them do their worst; we have truth on our side, and I thank God they can not take from us the blessed, thrice blessed knowledge (not belief) in Spirit communion.

Yours for truth and progress, B. Starbuck.

PERSONAL AND SPECIAL NOTICES.

Mr. and Mrs. U. Clark.

These spiritual laborers have just returned from a visit to Philadelphia, speaking one Sunday in Sansom-street Hall, and also in the Spring Garden Hall, and Kensington Church. Mr. C. visited Reading, Phœnixville, Trappe and Norristown, in the latter place holding an exciting discussion with Rev. W. Fulton, and one also with Rev. B. Matthias at Philadelphia. Mr. C. proposes a tour West soon, and may be addressed in regard to his services.

Spirit Poetry.

Mrs. U. Clark has been invited to read some selections from Harris' Spirit Poetry, at the Conference, Stuyvesant Institute, this week, Wednesday evening.

Shakerism at the Tabernacle.

On Tuesday evening, March 18, the second Lecture on Shakerism will be delivered by Frederick W. Evans, Elder in the New Lebanon Society. Tickets 12 1-2 cents. Profits devoted to charity. Lecture to commence at half-past 7 o'clock. Parties wishing personal information from Friend Evans, will find him at 127 Spring-street.

Brooklyn Institute.

Judge Edmonds will lecture at the Brooklyn Institute, on Sunday next, March 23, at 3 o'clock, P. M.

Judge Edmonds lectured in Lowell, Mass., last week to large and attentive audiences.

Stuyvesant Institute.

Miss Beebe is expected to occupy the desk in Stuyvesant Institute Sunday morning and evening 23d inst.

A. J. and Mary F. Davis.

Having removed from Brooklyn to this city, may be hereafter addressed "Care of B. Lockwood, Broadway P. O., New York."

A Spiritualist, who desires the Telegraph containing Rev. B. F. Barrett's article sent to a friend, is informed that the edition is exhausted.

Interesting Miscellany.

IS IT COME?

THE following is the poem that attracted the attention of the Marquis of Lansdowne, and induced him to make a present of £100 to the authoress, Miss Frances Brown.—*Edinburgh Ladies' Own.*

Is it come? they said on the banks of the Nile,
Who looked for the world's own promised day,
And saw but the strife of Egypt's toil
With the desert's sand and the granite grey.
From the pyramid, temple and treasured dead
We vainly ask for her wisdom's plan;
They tell of the slave and tyrants dread—
Yet there was hope when that day began.

The Chaldee came with his starry lore,
That built up Babylon's crown and creed;
And bricks were stamped on the Tigris' shore
With signs which our sages scarce can read.
From Ninus' Temple and Nimrod's Tower
The rule of the old East's empire spread
Unreasoning faith and unquestioned power—
But still, is it come? the watcher said.

The light of the Persian's worshiped flame
The ancient bondage its splendor threw;
And once on the West a sunrise came,
When Greece to her freedom's trust was true,
With dreams to the utmost ages dear,
With human gods and with godlike men,
No marvel the far-off day seemed near
To eyes that looked through her laurels then.

The Romans conquered and reveled, too,
Till honor and faith and power were gone;
And deeper old Europe's darkness grew
As wave after wave the Goth came on.
The gown was learning, the sword was law,
The people served in the oxen's stead;
But ever some gleam the watcher saw,
And evermore, Is it come? they said.

Poet and Seer that question caught
And above the din of life's fears and frets,
It marched with letters—it toiled with thought
Through schools and creeds which the earth forgets,
And statesmen trifle, and priests deceive,
And traders barter our world away;
Yet hearts to that golden promise cleave,
And still, at times, is it come? they say.

The days of the nation bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place—
The age is weary with work and gold;
And higher hopes wither and memories wane—
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain;
And this is all that our watcher said.

WHAT WOMAN CAN DO.—As a wife and mother, woman can make or mar the fortune and happiness of her husband and children; and even if she did nothing else, surely this would be a sufficient destiny. By her thrift, prudence and tact she can secure to her partner and herself a competence in old age, no matter how small their beginnings, or how adverse a fate may occasionally be theirs. By her cheerfulness she can restore her husband's spirits, shaken by the anxieties of business. By her tender care she can often restore him to health, if disease has seized upon his overtasked powers. By her counsels and her love, she can win him from bad company, if temptation, in an evil hour, has led him astray. By her example, her precepts, and her sex's insight into character, she can mold her children, however diverse their dispositions, into good and noble men and women. And by leading, in all things, a true and beautiful life, she can refine, elevate and spiritualize all who come within her reach, so that, with others of her sex emulating and assisting her, she can eventually do more to regenerate the world than all the statesmen or reformers that ever legislated. She can do as much alas! perhaps even more, to degrade man, if she chooses it. Who can estimate the evil that woman has the power to do? As a wife she can ruin her husband by extravagance, folly, or want of affection. She can make a devil and outcast of a man, who might otherwise have become a good member of society. She can bring bickerings, strife and perpetual discord into what has been a happy home. She can change the innocent babes whom God had entrusted to her charge, into vile men and even viler women. She can lower the moral tone of society itself, and thus pollute legislation at the spring-head. She can, in fine, become an instrument of evil, instead of an angel of good. Instead of making flowers of truth, purity, beauty and spirituality spring up in her footsteps, till the whole earth smiles with loveliness that is almost celestial, she can transform it to a black and blasted desert, covered with the scorn of all evil passions, and swept by the bitter blasts of everlasting death. This is what woman can do, for the wrong as well as the right. Is her mission a little one? Has she no "worthy work," as has become the cry of late? Man may have a harder task to perform, a rougher path to travel, but he has none loftier, or more influential, than woman's.—*Woman's Advocate.*

THE LONDON POST OFFICE.—A writer in a late number of Putnam's Magazine, speaking of the London Post Office says: "Each letter goes through from ten to fourteen processes, and the wonder is, how 500 men can handle 300,000 with so little confusion and so few mistakes. A spectator is always astonished at the rapidity with which the letters pass under the stamp. An active stamper will stamp and count from 7000 to 8000 an hour. The process of sorting is carried on large tables which are divided into apartments, labelled 'Great Western,' 'Eastern Counties,' 'South Eastern,' 'Irish,' 'Scotch,' 'Blind,' etc. Those marked 'Blind' are carried to a person called the 'Blind Man,' who has more skill in deciphering bad writing than a Philadelphia lawyer. He will take a letter directed thus: 'Srom Predevi,' and read at once Sir Humphrey Davy; a letter superscribed 'jonameet ne Weasel pin tin,' he immediately sees belongs to John Smith, Newcastle-upon-Tyne. In short he is such an adept in this business, that it is almost impossible to write or spell so as to be unintelligible to him. The mail bags are made of sheep skin, soft and pliable. They are sealed up with wax upon the twine around the top. This is thought to be safer than locking, although bags that have to go a great distance are secured with locks. The average weight of the evening mail from London is about 14 tons. The number of newspapers sent from the office yearly is estimated at 53,000,000; the average number of letters sent daily is 266,621; the average number received is 283,325.

HOW LIFE IS SUSTAINED DURING INTENSE COLD.—When Dr. Kane and his party were conducting their explorations in the Arctic regions with the thermometer at 70 degs. below zero for several months, the ordinary daily allowance to each man was six or eight ducks, or an equivalent in several pounds of fat seal. Fat contains a great amount of carbon and hydrogen; therefore the fat consumed by Dr. Kane's party kept up the heat of the human furnace by intense combustion. The food that is requisite to sustain life in the Arctic regions would cause premature death in the tropical regions. In latitude 80 degs., Dr. Kane found the Esquimaux Indian, the reindeer, and many varieties of the floral world, principally of the Alpine species. The latter were numerous and diminutive. How far north the human race and animals exist, is not known, but Dr. Kane's observations clearly establish the fact, that the extreme cold of latitude 80 degs. is not the limit to their northern migration. The Esquimaux are a migratory people, and with sledges drawn by dogs, undertake journeys of hundreds of miles in extent, depending for their subsistence upon such nourishment as chance throws in their way, such as fat seals, and sea fowls, which are very abundant. —[*Scientific American.*

THIS HAND NEVER STRUCK ME.—We recently heard the following touching incident:—A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid in the cold, lone grave. His afflicted mother and bereaved little sister, went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it; she took the cold, bloodless hand of her sleeping boy, and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through tears of affection and love, and said, "Mother, this hand never struck me." What could have been more touching and lovely?—*Exch.*

A YANKEE IN THE EAST.—"A Professor of universal knowledge" had put up his sign near the palace of an Oriental Prince, who suddenly came in upon the pretender, and put his wisdom to the test.

"So thou knowest all things," said the king: "then tell me to-morrow morning these things only, or thou shalt lose thy head. First, how many baskets of earth there are in yonder mountain? Secondly, how much is the king worth? And thirdly, what is the king thinking of at the time?"

The professor was distressed beyond measure, and in his apartments rolled upon the carpet in agony, for he knew that he must die on the morrow. His servant learned the trouble, and offered to appear before the king and take his chance of answering the questions. The next morning the servant, clothed in his master's robe, presented himself to his majesty, who was deceived by his appearance, and the king proceeded:

"Tell me how many baskets of earth are in yonder mountain?"

"That depends on circumstances. If the baskets are as large as the mountain, one will hold it; if half as large, two; if quarter, four; and so on."

The king had to be satisfied, and then proceeded: "Now tell me how much the king is worth."

"Well, your majesty, the King of heaven and earth was sold for thirty pieces of silver, and I conclude you are worth one piece."

This was so witty an escape that the king laughed, and went on:

"Now once more, tell me what I am thinking of?"

"You are now thinking that you are talking with the professor, whereas it is only his servant."

"Well done," said the king; "you shall have your reward, and your master shall not lose his head."

HARD WINTERS.—This winter has, we presume, been the severest in this country remembered by any living person. Many elderly persons, however, have heard of "the hard winter of 1780," if they do not remember it. The annexed extract from Mr. Hough Gaine's diary, kept in New York during the Revolution, the original of which is now in the possession of Colonel Force, will give an idea of the intense cold of that winter: "1780—Sunday, February 6. This day eighty-six sleighs went to Staten Island on the ice with provisions for the troops." There were not any steamers at that time to keep the rivers and bay open. We believe the present winter has been colder than that of 1780. The *Peninsular*, published in South Florida, says: It is said by the oldest settlers that so severely cold weather has never been experienced in Florida until this winter. Captain Montes de Oca informs us that sharks have been frozen to death during the late cold spell in Charlotte Harbor. Such an event has not transpired to his knowledge for the last thirty five years. The *Louisville Courier* says that this has been the hardest winter on stage horses ever known in Kentucky. Between Louisville and Nashville alone some fifty or sixty horses have been disabled by the icy frozen ground, and most of them ruined beyond recovery. The Petersburg (Virginia) *Express* says, that some sportsmen, in their excursions in that neighborhood, have found many bears starved and frozen to death.—*Presbyterian.*

BENEFITS OF CRYING.—A celebrated French surgeon has lately published a long dissertation on the beneficial influence of groaning and crying, on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish, and that he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it is unworthy a man to betray such symptoms of cowardice as either to mourn or to cry. He is always pleased by the crying and violent roaring of a patient during the time he is undergoing a severe surgical operation, because he is satisfied that he will thereby soothe his nervous system so as to prevent fever, and insure a favorable determination. He relates the case of a man, who, by crying and bawling, reduced his pulse from one hundred and twenty-six to sixty in the course of two hours. That some patients often have a great satisfaction in groaning, and that hysterical patients often experience great relief from crying, are facts which no person will deny. As to restless and hypochondriacal subjects, or those who are never happy but when they are under some medical or dietetic treatment, the French surgeon assures them that they can not do better than to groan all day and cry all night.

A NEW CAVE AND ITS SECRET.—During the latter part of January, some laborers on the Virginia Central Railroad, near Covington, Allegheny county, Virginia, discovered a new cave, of considerable extent, with an opening at each end. On exploring it they found the dead body of a man, in full hunting costume, which crumbled to pieces like dry dirt when touched. One of the persons took hold of the foot, which immediately broke from the leg. On examining the body next day, a pocket book was found, containing papers, among which were seven bonds for large amounts of money, one being for six thousand, five hundred dollars, dated in the year 1823, and others dated in 1826. All of them were signed or given by old settlers of Allegheny and Bath counties. It is thought that the circumstances under which these bonds have been kept from the light, will bar the application of the statute of limitations, in which case some very respectable persons in that region will be placed in rather embarrassing circumstances, as they will be held responsible for the bonds to the full extent of the property inherited by them, as heirs of the signers of the papers.—*Exchange Paper.*

THE PROSPECTS OF NEXT HARVEST.—The *Alton* (Ill.) *Courier* of the 7th inst., expresses its opinion that we may expect another very fine crop of wheat, and the opinion is based upon the following reasons. The early winter was very mild, so much so that the late sown wheat, of which there is much, continued to grow till a much later date than usual. Then the snow will have protected it from injury by the frost. Lastly, such uninterrupted cold weather for so long a period, and until so late, indicates an uninterrupted spring time when it comes. It is further said that the number of acres put under wheat in that part of the country, last fall, was greater than was ever known before. The *Chicago Journal* remarks thus:—"We must have large crops next fall. The snow which has fallen for the last sixty days, is equal to five inches of manure. People capable of estimating matters, imagine that the wheat crop of 1856 will be the largest ever harvested in this country. To estimate the value of the snow at ten millions of dollars, would be a low figure."

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IS IT COME?

The following is the poem that attracted the attention of the Marquis of Lansdowne, and induced him to make a present of £100 to the authoress, Miss Frances Brown.—*Edinburgh Ladies' Own*

Is it come? they said on the banks of the Nile,
Who looked for the world's own promised day,
And saw but the strife of Egypt's toil
With the desert's sand and the granite grey.
From the pyramid, temple and treasured dead
We vainly ask for her wisdom's plan;
They tell of the slave and tyrants dread—
Yet there was hope when that day began.

The Chaldee came with his starry lore,
That built up Babylon's crown and creed;
And bricks were stamped on the Tigris' shore
With signs which our sages scarce can read.
From Ninus' Temple and Nimrod's Tower
The rule of the old East's empire spread
Unreasoning faith and unquestioned power—
But still, is it come? the watcher said.

The light of the Persian's worshiped flame
The ancient bondage its splendor threw;
And once on the West a sunrise came,
When Greece to her freedom's trust was true,
With dreams to the utmost ages dear,
With human gods and with godlike men,
No marvel the far-off day seemed near
To eyes that looked through her laurels then.

The Romans conquered and reveled, too,
Till honor and faith and power were gone;
And deeper old Europe's darkness grew
As wave after wave the Goth came on.
The gown was learning, the sword was law,
The people served in the oxen's stead;
But ever some gleam the watcher saw,
And evermore, Is it come? they said.

Poet and Seer that question caught;
And above the din of life's fears and frets,
It marched with letters—it toiled with thought
Through schools and creeds which the earth forgets.
And statesmen trifle, and priests deceive,
And traders barter our world away;
Yet hearts to that golden promise cleave,
And still, at times, Is it come? they say.

The days of the nation bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place—
The age is weary with work and gold;
And higher hopes wither and memories wane—
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain;
And this is all that our watcher said.

What Woman Can Do.—As a wife and mother, woman can make or mar the fortune and happiness of her husband and children; and even if she did nothing else, surely this would be a sufficient destiny. By her thrift, prudence and tact she can secure to her partner and herself a competence in old age, no matter how small their beginnings, or how adverse a fate may occasionally be theirs. By her cheerfulness she can restore her husband's spirits, shaken by the anxieties of business. By her tender care she can often restore him to health, if disease has seized upon his overtasked powers. By her counsels and her love, she can win him from bad company, if temptation, in an evil hour, has led him astray. By her example, her precepts, and her sex's insight into character, she can mold her children, however diverse their dispositions, into good and noble men and women. And by leading, in all things, a true and beautiful life, she can refine, elevate and spiritualize all who come within her reach, so that, with others of her sex emulating and assisting her, she can eventually do more to regenerate the world than all the statesmen or reformers that ever legislated. She can do as much alas! perhaps even more, to degrade man, if she chooses it. Who can estimate the evil that woman has the power to do? As a wife she can ruin her husband by extravagance, folly, or want of affection. She can make a devil and outcast of a man, who might otherwise have become a good member of society. She can bring bickerings, strife and perpetual discord into what has been a happy home. She can change the innocent babes whom God had entrusted to her charge, into vile men and even viler women. She can lower the moral tone of society itself, and thus pollute legislation at the spring-head. She can, in fine, become an instrument of evil, instead of an angel of good. Instead of making flowers of truth, purity, beauty and spirituality spring up in her footsteps, till the whole earth smiles with loveliness that is almost celestial, she can transform it to a black and blasted desert, covered with the scorn of all evil passions, and swept by the bitter blasts of everlasting death. This is what woman can do, for the wrong as well as the right. Is her mission a little one? Has she no "worthy work," as has become the cry of late? Man may have a harder task to perform, a rougher path to travel, but he has none loftier, or more influential, than woman's.—*Women's Advocate.*

The London Post Office.—A writer in a late number of Putnam's Magazine, speaking of the London Post Office says: "Each letter goes through from ten to fourteen processes, and the wonder is, how 500 men can handle 300,000 with so little confusion and so few mistakes. A spectator is always astonished at the rapidity with which the letters pass under the stamp. An active stamper will stamp and count from 7000 to 8000 an hour. The process of sorting is carried on large tables which are divided into apartments, labelled 'Great Western,' 'Eastern Counties,' 'South Eastern,' 'Irish,' 'Scotch,' 'Blind,' etc. Those marked 'Blind' are carried to a person called the 'Blind Man,' who has more skill in deciphering bad writing than a Philadelphia lawyer. He will take a letter directed thus: 'Srom Predevi,' and read at once Sir Humphrey Davy; a letter superscribed 'jonameet ne Weasel pin tin,' he immediately sees belongs to John Smith, Newcastle-upon-Tyne. In short he is such an adept in this business, that it is almost impossible to write or spell so as to be unintelligible to him. The mail bags are made of sheep skin, soft and pliable. They are sealed up with wax upon the twine around the top. This is thought to be safer than locking, although bags that have to go a great distance are secured with locks. The average weight of the evening mail from London is about 14 tons. The number of newspapers sent from the office yearly is estimated at 53,000,000; the average number of letters sent daily is 266,621; the average number received is 288,225.

How Life is Sustained During Intense Cold.—When Dr. Kane and his party were conducting their explorations in the Arctic regions with the thermometer at 70 degs. below zero for several months, the ordinary daily allowance to each man was six or eight ducks, or an equivalent in several pounds of fat seal. Fat contains a great amount of carbon and hydrogen; therefore the fat consumed by Dr. Kane's party kept up the heat of the human furnace by intense combustion. The food that is requisite to sustain life in the Arctic regions would cause premature death in the tropical regions. In latitude 80 degs., Dr. Kane found the Esquimaux Indian, the reindeer, and many varieties of the floral world, principally of the Alpine species. The latter were numerous and diminutive. How far north the human race and animals exist, is not known, but Dr. Kane's observations clearly establish the fact, that the extreme cold of latitude 80 degs. is not the limit to their northern migration. The Esquimaux are a migratory people, and with sledges drawn by dogs, undertake journeys of hundreds of miles in extent, depending for their subsistence upon such nourishment as chance throws in their way, such as fat seals, and sea fowls, which are very abundant. —[*Scientific American.*

This Hand Never Struck Me.—We recently heard the following touching incident:—A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid in the cold, lone grave. His afflicted mother and bereaved little sister, went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it; she took the cold, bloodless hand of her sleeping boy, and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through tears of affliction and love, and said, "Mother, this hand never struck me." What could have been more touching and lovely?—*Exch.*

A Yankee in the East.—"A Professor of universal knowledge" had put up his sign near the palace of an Oriental Prince, who suddenly came in upon the pretender, and put his wisdom to the test.

"So thou knowest all things," said the king: "then tell me to-morrow morning these things only, or thou shalt lose thy head. First, how many baskets of earth there are in yonder mountain? Secondly, how much is the king worth? And thirdly, what is the king thinking of at the time?"

The professor was distressed beyond measure, and in his apartments rolled upon the carpet in agony, for he knew that he must die on the morrow. His servant learned the trouble, and offered to appear before the king, and take his chance of answering the questions. The next morning the servant, clothed in his master's robe, presented himself to his majesty, who was deceived by his appearance, and the king proceeded:

"Tell me how many baskets of earth are in yonder mountain?"

"That depends on circumstances. If the baskets are as large as the mountain, one will hold it; if half as large, two; if quarter, four; and so on."

The king had to be satisfied, and then proceeded: "Now tell me how much the king is worth."

"Well, your majesty, the King of heaven and earth was sold for thirty pieces of silver, and I conclude you are worth one piece."

This was so witty an escape that the king laughed, and went on:

"Now once more, tell me what I am thinking of?"

"You are now thinking that you are talking with the professor, whereas it is only his servant."

"Well done," said the king; "you shall have your reward, and your master shall not lose his head."

Hard Winters.—This winter has, we presume, been the severest in this country remembered by any living person. Many elderly persons, however, have heard of "the hard winter of 1780," if they do not remember it. The annexed extract from Mr. Hough Gaine's diary, kept in New York during the Revolution, the original of which is now in the possession of Colonel Force, will give an idea of the intense cold of that winter: "1780—Sunday, February 6. This day eighty-six sleighs went to Staten Island on the ice with provisions for the troops." There were not any steamers at that time to keep the rivers and bay open. We believe the present winter has been colder than that of 1780. The *Peninsular*, published in South Florida, says: It is said by the oldest settlers that so severely cold weather has never been experienced in Florida until this winter. Captain Montes de Oca informs us that sharks have been frozen to death during the late cold spell in Charlotte Harbor. Such an event has not transpired to his knowledge for the last thirty five years. The *Louisville Courier* says that this has been the hardest winter on stage horses ever known in Kentucky. Between Louisville and Nashville alone some fifty or sixty horses have been disabled by the icy frozen ground, and most of them ruined beyond recovery. The Petersburg (Virginia) *Express* says, that some sportsmen, in their excursions in that neighborhood, have found many bears starved and frozen to death.—*Presbyterian.*

Benefits of Crying.—A celebrated French surgeon has lately published a long dissertation on the beneficial influence of groaning and crying, on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish, and that he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it is unworthy a man to betray such symptoms of cowardice as either to mourn or to cry. He is always pleased by the crying and violent roaring of a patient during the time he is undergoing a severe surgical operation, because he is satisfied that he will thereby soothe his nervous system so as to prevent fever, and insure a favorable determination. He relates the case of a man, who, by crying and bawling, reduced his pulse from one hundred and twenty-six to sixty in the course of two hours. That some patients often have a great satisfaction in groaning, and that hysterical patients often experience great relief from crying, are facts which no person will deny. As to restless and hypochondriacal subjects, or those who are never happy but when they are under some medical or dietetic treatment, the French surgeon assures them that they can not do better than to groan all day and cry all night.

A New Cave and its Secret—During the latter part of January, some laborers on the Virginia Central Railroad, near Covington, Allegheny county, Virginia, discovered a new cave, of considerable extent, with an opening at each end. On exploring it they found the dead body of a man, in full hunting costume, which crumbled to pieces like dry dirt when touched. One of the persons took hold of the foot, which immediately broke from the leg. On examining the body next day, a pocket book was found, containing papers, among which were seven bonds for large amounts of money, one being for six thousand, five hundred dollars, dated in the year 1823, and others dated in 1826. All of them were signed or given by old settlers of Alleghany and Bath counties. It is thought that the circumstances under which these bonds have been kept from the light, will bar the application of the statute of limitations, in which case some very respectable persons in that region will be placed in rather embarrassing circumstances, as they will be held responsible for the bonds to the full extent of the property inherited by them, as heirs of the signers of the papers.—*Exchange Paper.*

The Prospects of Next Harvest.—The *Alton* (Ill.) *Courier* of the 7th inst., expresses its opinion that we may expect another very fine crop of wheat, and the opinion is based upon the following reasons. The early winter was very mild, so much so that the late sown wheat, of which there is much, continued to grow till a much later date than usual. Then the snow will have protected it from injury by the frost. Lastly, such uninterrupted cold weather for so long a period, and until so late, indicates an uninterrupted spring time when it comes. It is further said that the number of acres put under wheat in that part of the country, last fall, was greater than was ever known before. The *Chicago Journal* remarks thus:—"We must have large crops next fall. The snow which has fallen for the last sixty days, is equal to five inches of manure. People capable of estimating matters, imagine that the wheat crop of 1856 will be the largest ever harvested in this country. To estimate the value of the snow at ten millions of dollars, would be a low figure."

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